

KOREA REVIEW

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JAPAN'S PROMISED REFORMS IN KOREA

The following report was made to this Bureau by an American missionary who has been laboring in Korea for the last twenty years, and has just returned to the United States.

"In compliance with your request to submit to you my observations in Korea up to the time of my departure the latter part of October, 1919, I herewith enclose a memorandum which I think will cover most of the facts that came to my notice.

"1st—There was no serious talk of any reform in Korea when I left in October. All the talks of reforms published in America were not heard in Korea. I believe these were put out in the American press for the purpose of allaying the feeling of indignation among certain Americans, caused by the publication of Japan's doings in Korea for the last ten years, especially since March this year.

"2nd—The new Governor, Admiral Saito, who arrived in Seoul two months before I left Korea, stated that he will grant the Koreans freedom of speech and press and many other liberties, but he further stated that the Koreans must exercise these privileges within the limits of the administrative policy of the Governor-General, and he and his subordinates are to be the sole judges as to whether or not the Koreans are using the privileges within the limits. In other words, they must not say anything, publish anything or do anything which does not agree with the Governor-General's views.

"3rd—The Governor-General stated that the Japanese and Korean officials of the same rank and grade shall receive the same amount of compensation. In compliance with this new decree, the Korean officials have all been demoted to lower ranks so their salaries will be equal to the lower grades of the Japanese officials. In other words, the Koreans are not getting any more pay for the work they do for the Government, but they have lost their rank which they held before this decree was passed.

"4th—The Japanese advised that they would place Korea under a civil government instead of military. The former Governor-General Hasegawa was recalled and Admiral Saito of the Navy was appointed in his place. While Admiral Saito is a naval officer, under the new rule he is placed in the War Department, and he is responsible to the Minister of War in Japan. The only notable change I could see was that the new Governor-General wore civilian clothes in his palace, although he appeared in naval uniform on State occasions, while his predecessor appeared in public in his army regalia. This may be a great change in the minds of the Japanese, but is not of any benefit to the Koreans.

"5th—Another change the Japanese made in Korea was to increase the police force by 50 per cent, and these new policemen are required to wear the regular police

uniform, which is slightly different from that of the gendarme, otherwise they carry practically the same weapons, a sword and pistol. The gendarmes carry rifles with fixed bayonets. The gendarmes have not been sent back to Japan, but are still employed in Korea for the purpose of protecting the civilian police. One result of this 'reform' is that they increased the appropriation of the government this year to provide for the salaries and uniforms of the new police, which, of course, the Koreans must pay.

"6th—The Governor-General through his provincial subordinates had selected three men each from the thirteen provinces as the most 'trustworthy and conservative representatives' and sent them to Seoul for the purpose of holding a two weeks' conference with the Governor-General. These representatives presented the people's demands and their requirements, which were very modest indeed, but they were more than the Governor-General cared to or was able to grant, so the conference abruptly closed at the end of the eighth day, and the so-called representatives were summarily dismissed.

"7th—The Governor-General then called in the 'representatives' of the lawyers and business men of Seoul for a conference, but this meeting only lasted a few hours, for the Governor-General did not care to listen to what they wanted.

"8th—Since the meeting of the lawyers and business men the Governor-General has not done or said anything. There was no talk of any reforms, or any meetings or conferences. In the meantime the whole country was in constant seething turmoil, and the feeling of hatred toward the Japanese was getting more intense every day. Many of the government schools had to close their doors for the lack of pupils, and strikes in the different shops and factories were increasing in number.

"9th—The Koreans were trying to send help to the destitute people of those towns and villages which have been destroyed and burned by the Japanese, but the Japanese authorities prevented them from doing so. Even the newly organized chapter of the American Red Cross Society in Seoul was not allowed to send any relief to these unfortunate people. However, in justice to the Governor-General I must mention that he did send a few poles to these devastated territories for the purpose of erecting some tents for the homeless people.

"10th—The numerous forms of taxes were levied on the Koreans on one pretext or another, but as far as I could see the expenditure of the money for municipal improvements has only been in those sections of the cities and towns where the Japanese live, and the Korean portions have been ignored.

"11th—Under the ever-increasing taxation the Koreans are obliged to sell their properties in order to pay the taxes. The price for the property thus sold by

the Japanese officials is generally one-fifth of the current market value. These properties are, of course, acquired by the Japanese.

"12th—In the country districts the Japanese boldly confiscate land from the Koreans on the pretext that it will be used for public improvements and highways. After the land is thus taken the Japanese police compel the land owners to sign a statement to the effect that they have voluntarily contributed their land for the worthy object of public improvement. If they should refuse to sign, they are immediately beaten and imprisoned. The Japanese courts never try these cases as we understand the meaning of trial, but they were invariably convicted on the charge the policeman brought against them.

"There were so many prisoners in Korea that the Japanese had to build new prisons everywhere, yet the number increased faster than the accommodations could be provided, so the Japanese have resorted to a most expedient method of reducing the number of prisoners. One of the methods they use is to line up a number of prisoners before the judge, one of the policemen then brings a blanket charge against the whole crowd, and they are convicted on that charge, and flogged thirty to ninety blows each. This uniformity of charge and punishment expedites their court work and gets rid of some of these prisoners, so that there will be room in the jails for the new 'culprits.'

"13th—Those Koreans who have lost their land were compelled to migrate to the wilds of Siberia and

Manchuria with the hope of making a livelihood by tilling the waste lands of these foreign countries. It is strange to say that the Japanese do not mind their immigration to these parts. Under the law the Koreans cannot go out of their country without passports, but the Japanese seem to connive the Korean exodus, although they seriously object to their coming to America or Europe, fearing they might learn some 'dangerous' western ideas.

"14th—Judging from every standpoint the so-called Japanese reforms in Korea are a myth. They have done absolutely nothing that will help or ameliorate the pitiful condition of the Korean people. It is universally believed by all impartial American and European observers on the spot that nothing of real benefit to the Korean people will be inaugurated by the Japanese authorities. The bitter feeling between these two peoples is becoming more intense as time goes on, and under these circumstances there is no hope of any change for the better. In my opinion it is not a matter that an official, however influential he may be, can adjust. It is a racial question, and it is a question of fundamental principles of justice and nationalism. Unless Japan as a nation recognizes these facts and does what is fundamentally right, the Korean question will be the rock upon which Japan's reputation and prestige as a civilized nation will surely be wrecked. I am extremely sorry I cannot give you any encouraging or hopeful report, but knowing that you want facts, I have given them to you."

TROUBLES AHEAD IN JAPAN

By DR. RALPH ATKINSON

Events are passing with furious rapidity in Japan. The nation is growing restless within, and is stirring up trouble for herself all over the Orient. China is boycotting her, Siberia is hating her, Korea is crying out against her. Talk with any one in the East—English, American, Russian, Australian—and all carry the same feeling, which occasionally they whisper, "Japan is in bad." The military power of Japan in the Orient is thought of as the last military power of Germany was thought of. We ought not to be blind to the fact that there are many fine people in the "land of the rising sun." A number of the delegates to the International Labor Conference recently in session in Washington, D. C., and with whom we traveled in close companionship for nearly two full weeks, are perfect gentlemen, and know the folly of militaristic Japan. They admit—some at least—Japan blundered in her treatment of Korea, but these gentlemen, polished and trained in the leading universities of the world, are really unable to alter Japan's suicidal militaristic policy.

I have just come from Korea, the so-called "Land of Morning Calm," but in reality the storm center of the Orient. There I found only restlessness and unexpressed murmurings of another "March day," when unitedly the cry will be heard in the streets, "Manseil Manseil" (independence cry). When the Koreans assembled in their streets last March and cried for the loosening of the Japanese yoke under which they were suffering, they cried with uplifted empty hands. All swords and guns were in the hands of their masters, the Japanese, and these were used freely upon the defenceless bodies of the men and women and children of Korea. These helpless, unarmed patriots—many of them among the finest Christians you'll meet anywhere—were beaten, kicked, stabbed and shot to death, their churches burned to the ground, their pastors imprisoned, solely because Korea

belonged to Japan and the people of Korea had no right whatever to cry for the liberty which was theirs before Japan took it, through force of arms, from them some ten years ago.

A new Japanese governor has been appointed in Korea since the outbreak in March, and reforms are freely promised by the new governor, a late admiral in the imperial navy, by the way; but only four weeks ago, when I was in Korea I addressed large congregations in Sen-Sen and Pyengyang, and was told the pastors of these churches in which I spoke were still in jail. If Japan wants to save itself universal dislike, the sooner she gets out of Korea, the better. When I went to the Orient last July, I liked the Japanese, and in fact that feeling for the average citizen of Japan is still mine. But I am frank to say Japan is very largely and willingly so dominated by the big-headed military leaders, who have the German idea they can beat the world.

Americans are particularly disliked across the Pacific. I was talking a few weeks ago with Mr. John Thomas, of Seoul, Korea. When the trouble in that land broke out in March, Mr. Thomas was out of the city on mission work. For no cause whatever he was seized by Japanese officials, struck over the head with a heavy club and dragged off to the police station. Mr. Thomas protested his innocence as to any part in the revolution, but his pleadings were in vain; he must be thrown into jail. Later his passport, which had been torn from his hands, was found in the street and brought to the police officer in charge of the station. From it the police officer discovered that Mr. Thomas was a British subject. Now the Japanese have either fear or respect for the British lion, but evidently neither for the American eagle. At any rate, upon learning Mr. Thomas was a Britisher, the police ordered his immediate release, and offered profuse apologies, saying, "We are sorry; we thought you

were an American." I suppose had he been an American, he would either be in prison today or out on bail like the Rev. E. M. Mowry, of the Presbyterian Mission, Pyengyang, Korea. Mr. Mowry, an American missionary of the Presbyterian Church at Pyengyang, Korea, was arrested for continuing his habitually kind treatment of Korean boys, some of whom during the revolution were found in his home. He was thrown into jail, charged with harboring criminals, and sentenced to six months' imprisonment. His case was reheard on appeal, and he was finally fined Y 100 (yen). Personally, I had the pleasure (?) every now and again of telling policemen with swords at their sides that I was an innocent American abroad, and that I would not cause any trouble while in Korea and Japan.

Japan is not only in trouble with China, Siberia and Korea, but she is troubled internally. One could not gaze upon the 10,000 men who gathered at the dock to protest against the sending of what many believe to be the government selected delegate to the labor conference, Mr. Masamoto, in preference to their own choice, Mr.

Suzuki, without feeling something is going to happen in Japan before very long. Men are beginning to defy imperialistic orders. They are discovering they have a right to organize and go out on strike if they want to. They are finding it frightfully hard to keep body and soul together on the mere pittance employers care to allow them, and with rice thirty times higher than a few years back, and paying taxes to keep up a proud military crowd, I say no one could see that demonstration on the dock at Yokohama, when the "Tushimi Maru" left her moorings on Friday, October 10th, without feeling that that restless, seething mass of hooting men is indicative of a larger restlessness which is beginning to be felt all over the imperial kingdom. In a service I conducted on board the "Tushimi Maru" the last Sunday of the voyage I happened to say, "Right is might," and at the close a Japanese delegate fairly hissed, "Might is Right," and that, alas! is the motto of the militarist of Japan. Thank God, we know after these years of awful war agony that "Right is might." Let us hope that Japan will learn this before it is too late.

AMERICANS INTERESTED IN KOREA

BY WILLIAM ELLIOT GRIFFIS, D. D.
Author of "Corea: The Hermit Nation."

(Dr. William Elliot Griffis is one of the leading authorities on Korean history and the Far East in general. He is a noted author, lecturer, preacher and contributor to standard historical works. We announce with great pleasure that he will write short articles on Korea for this REVIEW every month.—Editor K. R.)

It is interesting in studying how this globe was peopled to note the motives and allurements which, apart from the need of food and pressure of population, drove men abroad and to lands afar. Gold, fish, furs, timber, supposed remedies and real medicines, the power of myth and legend, or the taste for adventure, have all been dominating elements.

In these days of advancing prohibition, however, it is well to remember that the first relations between America and Korea began with innocent drinks for refreshment, and not inebriation. This demand from China—the greatest of the world's markets—for what both America and Korea could produce led to a lively trade, now over two centuries old, and to an exchange of tonics between Asia and America. For if America supplied ginseng, China furnished tea.

For untold ages this root, which in its general shape and growth reminds an American of carrots, has been highly esteemed in the Chinese realm of ideas and therapeutics and of geography. Almost fabulous prices are paid for the old roots, and the cultivation and trade in Korea was a government monopoly.

Probably Dr. Kaempfer (whose big book on Japan has recently been republished in English by the Macmillans, of New York) was the first to describe ginseng with scientific precision, unless it may be some of the Jesuit Fathers, many of whom delighted in botany, preceded him.

At any rate, it was from a description given in a European book that a variety of the ginseng plant was discovered in Canada, near Montreal, in 1716. Almost

immediately the rumor spread among the French voyagers and woodrunners, who among the Indians sought furs, then the great staple of wealth, that the new product, always in demand in China, would bring fortune to those who found it. The Indians soon found it out, and the news was carried from tribe to tribe, even down into the Ohio and Mississippi valleys.

The Dutch people and the traders at Albany soon heard of the famous root, and sent out their boys and girls to seek and dig for it. At Stockbridge, Mass., the great Jonathan Edwards, who was busy in civilizing and Christianizing the Indians, found his schools depleted and his pupils far in the forests. The Indians, young folks as well as adults, were seeking ginseng in the deep woods. Taking the prized root to Albany, the red men were more apt to spend the silver received in exchange for firewater, or to barter the forest product direct for what stole away their brains.

Thus began what proved in our time to be an American home industry, and an element in Asiatic commerce and activities that helped to pave the way for direct American relations with Korea and China.

We shall look in further chapters at the American statesmen interested in the Far East and what followed those persons who laughed, when the Korean Government in its first treaty stipulated that the monopoly of red ginseng should not be infringed, were wise. Already the Yankee, who loves dollars as well as democracy, had an eye on this ginseng field and expected to work it. No country is safe from invasion by the American when he is after enterprise and investment of surplus capital.



The Officers of the Korean National Association, San Francisco, Cal.

TORTURES OF KOREAN GIRLS BY JAPANESE

Revealed by American Ladies

(From China Press of Nov. 12th, 1919)

Cruelties and indignities to which Korean young girls have been subjected by the Japanese as a result of the students' demonstrations for independence have been revealed to the China Press by a lady missionary who has returned to Shanghai after making a thorough and painstaking investigation of the situation in Korea. The lady's name, for obvious reasons, must be withheld, but her standing is such that the authenticity of her statements and of the documents she holds is not to be questioned.

An amazing and appalling condition of affairs, unequalled since the Dark Ages, exists in Korea today, according to the report made by the missionary. Young girls of highest moral character and of exceptional attainments have been thrown in'o prison, subjected to unspeakable indignities and, in some instances, so frightfully mistreated that they are now mental and physical wrecks.

But, the lady avers, the spirit of independence has taken such a firm grip on the hearts of the oppressed people that they offer themselves willingly as martyrs on the altar of freedom, and, most marvelous of all, seem to have wholly lost their abject fear of the gendarmes and soldiers. Unarmed but unafraid, she says, now, for the first time since their nation was seized by the Japanese, the Koreans are voicing their prayer for freedom and hurling their defiance into the teeth of their armed militaristic oppressors.

Concealing the Truth

On the authority of high Japanese officials, she shows that reports accrediting missionaries and other Christians with having instigated the demonstrations are without foundation on fact and charges that they were merely propoganda of the Japanese in an attempt to conceal the truth that the whole nation has arisen in a demand for independence.

Documents presented by the missionary include transcripts of court proceedings in the police hearings given the girl students who, against the advice and urgent counsel of their instructors, left government and other schools to parade the streets, wave Korean flags and shout for freedom. They tell of beatings and "spankings," in which the girl victim of torture is stripped of clothing, tied face downward on a cross-shaped rack and flogged with bamboo staves wrapped with hempen twine. And the picture of horror, worse even than that of the Spanish Inquisition, is painted in slashing strokes with descriptions of prisoners suspended by cords tied to their fingers, bamboo splinters driven into the flesh between the joints of the fingers, arms and legs, of limbs twisted out of their natural position and sufferers compelled to stand for hours in a painful pose.

These and many more forms of torture, the missionary describes as penalties inflicted on Koreans whose only offense was a protest against the enslavement of their nation. Some of the allegations are unbelievable.

Telling of the imprisonment and abuse of the girl students, the missionary said:

Unmentionable Tortures

"These girls, Korean Christian young women, teachers and high school students who in an outburst of patriotic fervor unwisely left their schools against the protests of teachers to shout 'Long Live Korea, Independence forever!' or perhaps wave a Korean flag, engaged in a movement similar to the Shanghai students' strike. They were just about as naive, exuberant and unsophisticated as their Chinese sisters.

"I saw a number of them while in Chosen, pretty, lovable, innocent high school girls who could, perhaps, write an English essay, play an easy Beethoven sonata, sing in the choir or lead a Christian Endeavor meeting.

Yet these victims of over-enthusiastic patriotism suffered most abominable, unmentionable tortures at the hands of brutal Japanese gendarmes and soldiers. Is it any wonder that one pastor's daughter became insane as a climax of the torture?

"One girl, Mary — I shall call her, is one of the most cultured young women in Korea. Here is a transcript of what was said at her trial:

"Judge—For how long have you been thinking about independence for Korea?"

"Mary—The desire for independence has always been in my heart."

"Judge—Why do you consider it necessary for the women to associate themselves with the men in the independence movement?"

"Mary—in this world, all that has been successfully accomplished has been by the working in harmony of both man and woman. Just as the making of a small home requires the united action (co-operation) of both husband and wife, even so the successful building of a nation also demands the combined labors of both man and woman."

"Judge—What is your reason for believing that independence is essential?"

Not Impartially Ruled

"Mary—I am a Korean, this in itself is every reason why I desire the independence of my country."

"Judge—But being educated you must have some special reason, tell me all that is in your mind."

"Mary—I refuse to tell you all my thoughts."

"Judge—What do you think about annexation and the policy of the Japanese Government?"

"Mary—Korea ought never to have been annexed to Japan. With regard to the Government, you have not ruled impartially, but have shown discrimination between Koreans and Japanese. You have also attempted to assimilate the two peoples. In education you have compelled us to study through the Japanese language. You have also forbidden the Korean language and history to be taught in our schools. Japan has treated us just as Germany treated her colonies."

"Judge—What other reasons have you for desiring independence?"

"Mary—I have three reasons. First, I desire independence for the good of Korea; second, for the good of the Japanese empire; third, for the peace of the whole world."

"Judge—Explain all of them."

"Mary—First, Korea is a nation quite distinct from Japan, having a national history of four thousand years, with language, script and customs peculiar to herself which make assimilation with Japan impossible."

"It is a fact that assimilation was neither the desire of the emperor nor the wish of the people. The late emperor was forced to sign away his country due to violence from the hands of the Japanese."

"For the past ten years you have seen how much the Korean nation has disliked your policy of annexation. I need not tell you of the details, but will mention a few of the facts."

Constant Rebellion

"For ten years innumerable people have sacrificed their lives, have suffered and received persecution from your people. Although it is not possible for us to show forth the deep feelings of our minds, yet every man, woman and child desires independence. I am sure that even the Korean spies whom you trust, were they to speak according to their conscience before God, would say that they also desire independence."

"Second—I wish not alone for the good of my country, but also for the good of the Japanese empire. As the Korean people have distinct national characteristics, no matter how long you try to assimilate us there will be constant rebellion and insurrection. We never will be loyal to the empire of Japan, therefore, we will be a cause of endless trouble to you."

"Third—As long as the two nations are always quarreling there can be no peace in the East. If there is no peace in the East, there can be no peace in the West, and so the whole world will be kept in a state of unrest."

"Judge—What you say is probably true. On what power are you depending to obtain your independence? Are you depending upon America, or militarism or the Peace Conference?"

"Mary—I am trusting in God. I do not depend upon American power or the power of militarism."

"Our annexation by Japan was not accomplished by victorious war but simply by conference. I therefore believe that we can regain our independence through another conference, by simply reasoning with your Government."

"Judge—As I am not a prophet, I cannot say whether independence is possible or impossible."

"Mary—I have been wanting to ask you something."

"Judge—What is it?"

"Mary—When you annexed us, was it only for the benefit of Korea?"

"Judge—No, it was done for the both nations."

"Mary—If that is so, we the Korean people, even though we have received benefit under the Japanese administration would rather receive detriment and rule ourselves. As for Japan, if she has received benefit from the annexation she had better sacrifice that benefit for the sake of justice and humanity. I would rather be known to the world as a daughter of the Korean nation, small and insignificant though our country be, than be a subject of the empire of Japan with all her fame and glory."

"Judge—How dare you act so rashly when you are not sure of the outcome."

"Mary—Man does his work, the results remain with God. Although I am unworthy to work for my country, I desire to do my duty as a humble member of the nation. While in prison I felt very much ashamed. I was being punished for my country, yet up to that time had done nothing for her."

"Judge—As you are educated, throw away your narrow mind and such prejudice and try and assimilate yourself with the Japanese."

"Mary—No, I cannot throw away my heart's desire for independence, I am a Korean."

Her Future in Korea?

"There is no place for this brilliant young woman in Korea. The cursed policy of assimilation makes her fate sure; sooner or later she will either have to flee the country and live in exile, as thousands have already done, or fall once more into the hands of the cruel police."

"Why should these innocent girls daily suffer from severe headaches, due to being beaten on the head during police examination? God alone knows what these girls have suffered."

"While the dignified answers of Mary to her judge reveal the culture and beauty of her nature, her spirit of patriotism does not exceed that of the simple young lass, Chang-Sic whose strange words and deeds are recorded in the following story."

"Chang-Sic lived in a small hamlet away in the interior which had been penetrated by the most vague rumors only of the independence movement. She had a strong conviction that the stories told of Korean independence were true. Without saying a word to any one, and preparing for the worst she made herself a complete suit of burial clothes. Rolled in these she appeared one morning before the police station and with all her might shouted, 'Mansai, Tongnip Mansai.' The police immediately arrested this strange woman and questioned her in the following manner:

"Who told you to do this foolish thing? Chang-Sic replied no one. Such an answer naturally failed to satisfy the police, who further asked, 'If no one told you, how did you know how to call Mansai?' To this Chang-Sic replied: 'Who tells the rooster to crow at day break? This is the dawn of our independence, and so I shout Mansai without being told to do so.'

Korea's Heroic Women

"Some days later, handcuffed she was marched off to the county jail Taikyū. While waiting outside the jail, unknown to the police, she raised the tied hands to her mouth, and biting the tip of a finger wrote with blood on her blouse the words Tongnip (Independence).

"As is the custom, her family brought rice and other eatables to the jail, to save her from eating the coarse prison fare. But Chang-Sic refused to eat the special food sent to her from friends outside, and demanded that she be given plain prison diet. If the authorities looked upon her as a criminal she asked for no privileges, save the honor of being allowed to participate in all the hardships of her new environment."

"Korea has been born again, and in the Renaissance the heroism of Korea's women has equalled if not surpassed the bravest deeds of Korea's noblest men. But one shudders to think of the long drawn out fight into which those women, young and old alike, have so boldly entered. Already every jail has got its quota of these girls where they sit working out their sentences, which vary from three months to three years. Less than two hours ago a young school mistress refused to listen to greater caution, stating, 'My blood is not precious to me if only those who follow after me can live in peace and happiness.'"

The amazing disclosures of the revolting experiences to which young Korean girl students were subjected by the Japanese police and soldiers because they dared to express their desire for Korean independence, as revealed by the China Press recently, are further borne out in the affidavits of two girl prisoners, who, for the sake of necessary anonymity at this time will be called Girl Prisoner Number One and Girl Prisoner Number Two. Their statements, obtained by the lady missionary in-

vestigator who has permitted the China Press to read them, are frank, concise and uncolored and lend additional weight to the stigma of barbarity and inhumanity with which the name of Japan must ever be associated for her brutal treatment of the Koreans.

In reading the statements of these two girl prisoners it should be borne in mind that they were students of tender age, pretty, lovable and innocent, as the lady missionary describes them. Their only offense consisted in crying out on the streets in an outburst of patriotic fervor: "Long live Korea, independence forever." For this they were seized by the gendarmes and soldiery, beaten, cuffed, kicked; their legs twisted. They were stripped of their clothing before crowds of gleeful Japanese, tied face downward on a cross-shaped rack and flogged with bamboo staves, wrapped with hempen twine. In prison they were herded together like cattle, in small, unventilated cells, forced to take off their clothing before men and women officials and subjected to unspeakable indignities. The food given them was of the coarsest kind; when they sought to bathe they were all permitted to get into one tub together, the water of the tub being unchanged from day to day.

Girls Still Suffering

"Is it any wonder," asks the lady missionary, "that one girl, the daughter of a pastor, went insane as the result of her examinations and tortures? Let me merely mention that all of them suffer even yet from the effects of the brutal blows on the head given them by the soldiery and police, and it may be that the headaches from which they still suffer will permanently hinder their usefulness and happiness. One of the most singular things in the demonstrations in Korea was the orderliness of the movement and the fact that Japanese civilians, men, women and children, were seen on the streets in some instances actually taking part with the police in their maltreatment of the Koreans."

And yet the Japanese government refuses to permit a high commission to visit Korea and impartially investigate the whole situation and the charges made against the Japanese officials that outrival the history of cruelty in the ancient Spanish inquisitions. Mr. Hara, the prime minister, to a request that an impartial investigation be made, has said it is out of the question; that Admiral Saito, the newly-appointed governor-general, had full power to investigate anything he might consider necessary. And his only reply to the charges of unspeakable brutality on the part of the Japanese police and soldiers towards the Koreans, particularly the girl students, has been that the atrocities committed were not in accordance with the orders of the officers in high command and that frequently due to the confusion of the times mistakes were made in understanding the orders given

One Girl's Statement

"What consolation," says the lady missionary, "for the parents of the young and beautiful girl we are calling Prisoner Number One." Here is her affidavit, one of many by other girls who still suffer from the terrible experiences they have undergone.

The story recited by Girl Prisoner Number Three is equally illuminative. The affidavit reads as follows:

Prisoner Number Three

On March 5 I left the school and took the car for the South Gate, intending to join in the demonstration for independence. On the way the conductor told us that his car was going to the West Gate and we would have to change. We alighted to take another car, when a Japanese policeman came up, grabbed me and searched me. He then kicked me with his heavy boots, slapped my face and ordered me to go with him to the Chongno police station. There men and women were put into one small room, seventy-four persons in all. Our bodies were

beaten in different places and we suffered all kinds of punishment, but I submitted to it all and prayed earnestly to God who gave me the needed strength.

From 9 o'clock in the morning 9 at night seventy-five persons were in this one room, thirty-five women and forty men. The room had two doors, but the guard would not let us open them. The law forbids starving of prisoners, so they were compelled to give us food at 10 o'clock in the morning, a midday meal at 3 in the afternoon, and the evening meal again at 10 o'clock. Their barbarous behavior, which surely does not accord with any law of hygiene, left us for five days without water to wash in.

Kicked and Slapped Her

When cross-examined the first day, a Japanese led me to the upper story, where there were more than a score of men. I was taken from one room to another, made sport of, and finally brought down and put into a small room. Two examiners rushed in, set me in the center and, after kicking me with their leather boots and slapping my face, said, "Speak the truth now, if you don't we will kill you."

I asked to what I should make answer and he demanded to know where I got my idea of cheering for independence, and who put me up to it.

"Can't you see," I answered, "that in such a time a Korean like myself could not fail to have such a purpose? Am I a child that I need others to urge me on?"

He asked more plainly. "Did your teacher in the school put this idea into your head? Tell who it was."

"No one taught me," I said. "Though I die here, I maintain that no one else is in any way responsible."

He said, "You lie," and struck me.

"I have answered you truly," I said, "Out of fear of pain I shall never say that others gave me this idea when they did not."

"He went on: "But did not the students urge you to it? Are not all the students in it?"

"No," I said, "I do not know anything about the student body. May I not shout for independence alone? I myself can cheer for it; although alone, the sound will be none the less heard."

Continued Beatings

When I said that, the examiner said: "That is not so, tell me the truth now," and beat me again. They only beat me the more for telling the truth. He asked another question:

"Do you hope to obtain independence?"

I answered, "That is my hope. I am a Korean, will I not desire it? I expect to see independence."

"Did you shout for independence?"

"I was on my way to do it, but as yet I have never raised the shout, 'Independence forever' (ton-nip man-sei).

He interrupted. "You lie," and again beat me.

I was examined in this manner for five days. At each examination I was subjected to the same kind of terrible things.

After the final examination we were bound, three together, and taken to the West Gate prison, where women officials examined our clothing and had us take down our hair. They stripped us and handled us. Later we were joined by men who looked us over, taking our height, etc. Then they stripped us again, the men and women together, and subjected to us every indignity. What we went through at their hands I would be ashamed to write on paper. Though I say only this, you may guess the rest. All sorts of insults were given us.

Terribly Thirsty

Then we were put back into the same room and, from 9 in the morning till 9 at night, we did not dare move a finger. They told us not to move hand or foot but to remain perfectly still. Even the slightest movement brought all kinds of wrath upon us. The water they

gave us was carefully measured and many times we were terribly thirsty. Such experiences as these were ours for fifteen days.

One day when my head was not very clear, a woman or man official, I am not sure which, called "I-ri-sa-sen" (Japanese), which I thought meant "Go to sleep," and so I spread my mat to lie down. The guard came and scolded and I had to get up and stand for four hours as a punishment.

I do not know the rank of the women officials who had charge for us, but when they screamed their orders at us it was as if the heaven and earth were rent asunder. While we were behind the bars they were there night and day, gazing at us through the pigeonholes till the very souls of us melted from fear.

Make-Believe Baths

For food they gave us a handful of bean mush through those holes in the morning. While we were eating, women would revile us, saying that Koreans eat like dogs and cats. They ordered us to bathe, but gave us only a little water which soon became thick with the dirt from the bodies of one hundred and twelve people. Could one expect to get clean in that? While bathing, women guards or keepers, three or four at a time, would come and pour out abuse and make remarks about us till we were through. It was a make-believe bath, certainly not a real one. We were in for a moment only and were hurried out soon. For several days we had no exercise at all, but the last three days there was what they called recreation. During that, also, three or four Japanese women were at hand to abuse and insult us. If we were quick they found fault, and if we were slow they were not pleased with that. Do enlightened natures perform so I wonder? We were allowed to walk around and round the courtyard.

They claimed that we were lying when we spoke the truth and twisted our legs enough to cripple us for life. There should be method even in punishment. They kindled a charcoal fire and heated water, saying that they would pour it on our heads and scald us to death. They beat us with a ruler and made us hold a heavy chair out at arm's length for an hour for punishment. We came out the 24th of March.

Story of Released Girl, Prisoner Number Two

On March 5, I went out intending to shout for independence and so took the car for South Gate. When I reached Chongo, I found my car was bound for the West Gate, and so I alighted to make a change. Suddenly a Japanese policeman arrested me then and there on the street; felt me over, but finding nothing, said, "You have on straw shoes and are evidently out to shout for independence." He kicked me with his heavy boots, while several others rushed at me and struck me in the face, so that my senses left me and I was dragged to the central police station. There I was put into a room where a group of police, twenty or more, each gave me a blow on the head with his hand, slapped my cheeks or kicked me with his boots. They flung me against the wall with all their might, so that I did not know what it meant or where I was; but was knocked senseless and remained so for a time. There were locked up together with us in one small room forty men and thirty-five women, seventy-five in all. They would not allow us to open the door, or if they opened it it was only for a moment. My heart ached and I thought I would die. I returned fully to consciousness at 10 P. M., when I found the men taken away. I stretched out my legs and that night slept on the bare ground.

I was cross-questioned three times, and when I went out to the place of examination they charged me with having on straw shoes, and so beat me over the head with a stick. I had no sense left with which to make reply.

They asked:

"Why did you wear straw shoes?"

"Christians All Liars"

"My reason for wearing straw shoes is that the king has died and whenever Koreans are in mourning they wear straw shoes."

"That is a lie," said the examiner. He then arose and took my mouth in his two hands and pulled it each way so that it bled. Still I maintained that I had told the truth and no falsehood. He replied, "You Christians are all liars." And he took my arm and gave it a pull.

My reply was, "You will not listen to my answers, but beat me thus; I do not know what you mean by it. Please ask me definitely what I am to answer."

He said, "You thought to shout for independence, but what is independence?"

My answer was, "Independence is a happy thought."

"But your king is dead, you should mourn, how can you be happy?"

"Our people are sad indeed over the death of the king, but we have shown our sorrow and will always remember him. Still people born into have to die, this the fixed law. When they are dead if we mourn and only mourn what can we hope to accomplish? In my inner heart I have the assurance that Korea will eventually be free and that makes me glad."

The examiner then tore open my jacket, and said sneeringly:

"I congratulate you." He then again slapped my face, struck me with a stick till I was rendered dazed.

He again asked, "Who set you up to this?"

My answer was "No one, why should I, when grown up, not have my own thoughts? Nothing is further from the truth, than that others bid me do it?"

He said, "Did foreigners not set you up to this?"

My answer was, "I do not know any foreigner, but only the principal of the school. She knew nothing of this plan of ours. I have no desire to escape from terror by putting the blame on other."

The examiner then said, "Lies only, lies!" But I said, "These are no lies but the truth."

At that time not only I, but the others, too, suffered every kind of the punishment. One kind of torture was to make us hold a board at arm's length and hold it out by the hour. They also have a practice of twisting one's legs out while they spit in our faces. They ordered us also to take off our clothes. When so ordered one person replied, "I am not guilty of any offence; why should I have to take my clothes off before you?" Their reply was, "If you really were guilty you would not be required to undress, but seeing you are sinless, off with your clothes." They spat in our faces again, when one student said, "Strip me, then." The examiner said, "Let them alone." All the police took part in the spitting. One said, "I will pour boiling water on your head." Thus the girls suffered all kind of agony.

On the 9th day of March I was again examined under punishment and asked, "Do you want independence?"

"Yes, I want independence," was my reply.

He asked, "Why do you want independence?"

My answer was, "My wish for independence is because it is the right of every people."

He said, "But when you can buy what you please and eat what you like and go wherever your wish takes you, is not that independence?"

I did not reply to this because I thought he did not mean anything by such a question. My heart was in a state of distress too much to answer. Those seated by laughed at me. He did not ask the question again. There was no advantage to be gained in any answer I could give, as it was not a sincere question.

Again he asked, "Have you this mind for independence every day?"

I replied, "My desire for independence does not necessarily repeat itself every day. It is a decision that

I have made that I, like others, will be free one day. This mind is ever with me. It would be mere foolishness to say every day, 'I will be free, I will be free.'"

He then said, "Is it that way? Then you may go."

I came out, when a score and more police watched me go by and laughed in derision.

I cannot recount all the vile things that were said to us while in the police quarters at Chongno. They are too obscene to be spoken, but by the kindness of the Lord I thought of how Paul had suffered in prison and was greatly comforted. I knew that God would give the needed help, and as I bore it for my country I did not feel the shame and misery of it. This is in brief what I met with in the police headquarters:

At 5:05 P. M., March 9, we were taken to the prison beyond the West Gate, each one of us bound at the wrists and then all fastened together. When the officials of the prison took our clothes off they stripped us bare and subjected us to the most unspeakable insults. As to what we girls passed through in heart during the ordeal makes us weep with agony. But we did it for our country, and so we take the shame of it gratefully. Had it been for any other cause we would have died first. What to compare with it we know not.

Ordered to Undress

On the second day in prison, when we were examined, male officials again ordered us to undress, and then I could not resist replying, "I will not." Their order was, "In prison you do not do according to your wish, but to ours." He scolded me, and, being helpless, I undressed. Though I do not further enlarge upon it, you will know what I passed through.

In the prison we were obliged to sit kneeling. If we did not kneel but sat in any other way we were made to stand erect for four hours as a punishment. Some of the prisoners, not knowing the exact hour, fell asleep fifteen minutes ahead of time and were punished by being kept awake from 9 P. M. to 7 A. M. Sometimes again we were made to stay in the room without any exercise, always kneeling. Even when we ate we had to kneel, so that our heads ached from the pain of it.

In the midst of other miseries we were made to bathe 104 persons in one tub, a few in at a time. So dirty was the water that there are no words to describe it. In the bath I grew dizzy and fell over, and only after cold water had been dashed on my head did my consciousness return.

While in the prison we were usually sent out once in the morning for exercise for fifteen minutes. Sometime we had a covering on the head so that we could not be recognized. Thus I have told only a few things that befell us during those days.

We were arrested on the 5th of March and let go on the 24th. When dismissed, we were told: "There is no advantage in keeping you to the end of the trial. Go and do not do so again. If you are caught again you will be given a heavier and more fitting punishment." Thus were we admonished. With a glad heart I came away. This is what we passed through in outline only. Did I write it all it would be too unclean to put on record.

Once when I bowed my head to pray the guard noticed me, and I was punished by three hours' standing, for the fault of falling asleep, he said. Thus one wasn't even free to pray. If one bowed down and then arose, they asked, "Why sleep?" "I was praying, not sleeping." But he replied, "You lie." Thus was I more than once found fault with. I found in prison that Jesus was near at hand, also that several of the prisoners decided to be Christians when they came out. I was made happy by this, and by the good help of the Lord they, too, were made glad, so that God's glory was seen even in prison.

WHAT A FRIEND OF JAPAN THINKS OF PRESENT JAPAN

By LEMUEL H. MURLIN,

President of Boston University, who has just returned from Europe, where he studied after effects of the war.

I write this article, having before me the picture of a Japanese family, the head of which is one of my most intimate and most valued college chums; and back of him are the scores of Japanese students whom I have had under my care and whom I dearly love.

I hope I do no injustice to Japan; but I cannot get away from the impression that in her rapid rise to a world power the present government has not been guided by those ethical principles that ought to prevail in the world's future diplomacy. I cannot get away from the impression that Prussianized Germany has been her ideal, and while she means to avoid the mistakes which Germany has made, nevertheless her animating motive is that of Prussian militaristic efficiency—that the fittest survive—that the fittest are the most powerful—which is only another way of saying that "might makes right."

I speak of impressions I have gained from those who are directing her government policies. I am impressed, from what I have seen of their conduct in this and other lands, that there is no place for altruism in their political philosophy. They have such an exaggerated notion of their place in the sun that they are losing whatever sense of justice and fair dealing they may have had. They are copying the worst, and not the best, methods of so-called Christian nations in their diplomacy—methods which those nations are rapidly abandoning. They have learned their lessons in diplomacy out of the same book that taught Bismarck to twist the truth in the Ems telegram and that reduces treaties, when the time comes, to "mere scraps of paper," and that governs its procedure by the convenient maxim, "necessity knows no law."

For instance, Viscount Ishii's visit to the United States was to induce this country to agree that Japan had "paramount" interests in China. He secured from Secretary Lansing only a declaration that Japan had "special" interests in China. But when Ishii went home it was announced in all the papers of Japan that the United States had forsaken its open-door policy with China and had admitted the "paramount" interest which Japan claimed in that country. This I am told upon good authority, which I must believe; if I am in error I should like to be corrected.

Evasion and Insincerity in Statements Regarding Shantung

In the beginning it was clearly understood that Japan was to return Shantung to China; but as time has gone on we see how Japan has evaded a fair and square statement about the matter. There is evasion, indefiniteness and insincerity. She has, however, clung to Shantung, and, judged by all outward appearances, means to do so, unless compelled by international sentiment to do otherwise. You may judge by her past. By this one fell stroke she doubles her population, adds coal fields which produced a million tons last year, and iron and steel ore deposits second only to Birmingham, copper, gold and diamond deposits rich beyond computation; and a great strip of country whose soil is surpassingly fertile, with almost unlimited agricultural possibilities. Why should China give up to Japan so rich a territory right in the very heart of her territory? Everbody says it was a piece of wicked spoliation and highway robbery in Germany to have taken Shantung; and Japan has robbed Germany of Shantung; how do these two robberies give Japan any "rights" in China?

By such a similar species of diplomacy Japan has gained practical control of Manchuria and inner Mongolia. In Mongolia alone there are enough resources to feed twice the population of Russia and three times that of the United States. Here, again, if I am wrong, I wish to be corrected. If Japan has gained this control by honorable and fair means, and with the consent of the people, I should be more than pleased to know it. Some of my best friends are Japanese. I should not like to labor under inaccurate information concerning their country; I hope they can show me that I am wrong.

Nor, if my information is correct, will Japan's policy in Korea bear the light of truth, justice and square dealing. Her conduct in this matter belongs to the diplomacy of exploitation and spoliation, wringing from Korea every advantage for Japan, and leaving Korea helplessly living on the crumbs that fall from Japan's table, loaded with supplies stolen from Korea. It is a pitiful story and out of tune with the twentieth century and modern diplomacy. Here, again, I hope I am wrong and shall be glad for any bit of information that will prove that I am wrong.

Note Japan's conduct in the war. Never for one moment was Japan in sympathy with the allies. She wrung written agreements from Russia, Italy, England and France when they needed help in the war, saying that Japan should have all the privileges and rights of Germany in Shantung; but Japan would not lift a finger until she had this guarantee. Shame on the governments that would thus secretly traffic in an ally's possessions and rights! But a thousand more shames upon a government that would take advantage of such a situation as the one in which the allies found themselves. Such a government will betray her allies when it suits her advantage to do so.

Not until the United States demanded that Japan enter the war, refusing to give her any more steel until she supplied a certain amount of tonnage for the war, did Japan begin to do anything. She has sacrificed nothing for the war. She has grown immensely rich. She is the greatest war profiteer in the world. Besides the personal wealth of her individual population, she has gained Shantung and has strengthened her hold in Korea, Mongolia and Manchuria. She controls the Pacific shipping and cables. Try, if you will, to send a Pacific cable injurious to Japan's interests, and you will find "the cable is broken." Her representatives are in all the capitals and industrial centers of the world, with immense sums of money at their command, living in the most expensive manner at the most expensive hotels, entertaining lavishly and finding out what is going on everywhere in the world. No other nation has so complete a spy system. **Cannot Contemplate Such a Possibility Without a Shudder**

China trusted in America. In the latter part of May and June, when they found out what was happening at the peace table, they could not believe that America would sign away their rights. It was one of the saddest hours in the history of any nation when they really found that there was not a Theodore Roosevelt, a William McKinley or a John Hay in the White House. And some day the whole world will be plunged into a similar darkness and sadness, as the harvest of the wicked sowing of that sad hour. Maybe nothing else could be done; everything had been so "tied up" by Japan beforehand that all the great nations about that peace table, includ-

ing the United States, were helpless in the hands of Japan.

Who won the war? Japan; not because she made any sacrifice of men or money; on the contrary, she has grown immensely rich by the war; she won this war for herself by a brilliant but mendacious diplomacy; and some day the other nations will come to book with that frightful piece of truculent wickedness.

I hope I am mistaken in these dismal forebodings. I trust I am no prophet. But there is nothing in the history, conduct or character of the present Japanese governmental policy that furnishes any relief to these dark outlines. That policy is under the control of the Junker, militaristic group in Japan. It is exceedingly unfortunate that in this matter the men about the peace table and the framers of the League of Nations, or at least the United

States Senate, could not rise above a wicked expediency and once and forever smite to death such diabolical diplomacy. I repeat the question: Who won the war? And I repeat the answer: Japan.

And if the allies muddle along much longer with an indefinite, hesitating, no-policy in Russia until Germany steps in, as now seems likely, next to Japan, fifty years from now will reveal that Germany won the war; the allies will face a united Junker Germany and Junker Japan in possession of Russia, and of everything east of the Rhine, clear through to the Pacific. If this were a good thing for the world, all would rejoice, but no lover of mankind can contemplate such a possibility as that without a shudder.

From Boston Sunday Advertiser, Nov. 9th, 1919.

CORRESPONDENCE



Greetings of the Korean Red Cross

We extend our greetings to the readers of Korea Review, wishing all a very merry Christmas and a most prosperous new year. But amid the joys and the happiness of the season, do not forget that there are millions of others who are not as fortunate as you are, nor close

your eyes or ears to the plea from the land of sorrow—Korea.

THE KOREAN RED CROSS SOCIETY,
414 Hewes Bldg., San Francisco, Cal.

To The Editor of Korea Review:

I am a member of the Executive Committee of the Philadelphia Chapter of the Friends of Korea. In saying this, at once my profound interest in the suffering Koreans and their fight for independence is declared and assured. I am also a member of the Commission on Relations with the Orient of the Federal Council of Churches. To rebuke, then, another friend of Korea becomes an unpleasant task, but as a matter of sheer justice to a group of personal friends, whose spirit and attitude are fully known to me, I cannot, in the cause of justice, forbear correcting the misrepresentation made by Mr. Newell Martin in the first article of the November number of your REVIEW.

In speaking of Rev. Dr. Sidney Gulick, secretary of the Commission on Relations with the Orient (a committee of the Federal Council of the Churches of Christ in America), Mr. Martin writes: "The latter is widely known as a powerful propagandist for Japan. So much of the pamphlet (The Korean Situation) as is written by him and Dr. Haven shows an intense desire that the laity keep quiet and a deplorable eagerness to persuade us that butter will not melt in the mouth of a Japanese torturer." This statement is both false and absurd. I have known Dr. Gulick for ten years. I have been intimately associated with him on various committees of the Federal Council of Churches. He enjoys the fullest confidence and co-operation of such men as Bishop McConnell, of the Methodist Church; Dr. Robert E. Speer, of the Presbyterian Foreign Mission Board; Dr. Frank Mason North, President of the Federal Council of Churches of Christ in America; Prof. Jeremiah W. Jenks, Editor of the Far-Eastern Quarterly.

In impugning Dr. Gulick with a lack of interest in Korea and in being an advocate of Japan, Mr. Newell Martin impugns the sincerity of those gentlemen associated with him in the issuance of the pamphlet, "The Korean Situation." It will be a sad day for Korea, both from a missionary and a political point of view, if the wisdom and interest in Korea of such men as Rev. Dr. Arthur Brown, Rev. Dr. Charles McFarland, Dean Shailer Matthews and Bishop Hendrix are repudiated and estranged by such misrepresentations of motive and character as is indulged in by Mr. Newell Martin and tacitly by your REVIEW. I hope you will publish this in your next issue.

EDWIN HEYL DELK.

December 16th, 1919.

(Mr. Newell Martin's article, which appeared in the November issue of our REVIEW, was taken from the Congressional Record of October 14th, 1919. We are not responsible for the views expressed in his communication to Senator Norris. We published this because of the fact that it was part of the Senate document and the matter relates to the Korean question.

It is distinctly understood that this REVIEW is not responsible for the views of our correspondents or the statements made by other publications from which we republish, either in part or the whole. While we reserve the right to use such material as we deem of interest to our readers, it does not necessarily imply our endorsement or disapproval of the views expressed in such articles.—EDITOR KOREA REVIEW.)

MISSIONARIES TO MEET FOR WAR ON JAP PROPAGANDA

Attacks on Americans Stir All Far East Workers

By FRAZIER HUNT

(Chicago Tribune Foreign News Service)
(Copyright, 1919, By the Tribune Company)

FOURTH ARTICLE

TOKIO, Dec. 12 (Delayed).—American missionaries, the Y. M. C. A. and Christians generally in Korea and China, who have become targets of violent attacks by newspapers and the Korean governor general, struck back today with demands that proofs of the charges they are behind the anti-Japanese movement in Korea and China be made public. The probable result of the brutal criticism of American missionaries may be a conference of all the missionaries in the Far East, when the Japanese government will be asked for a full explanation of the present anti-missionary feeling.

Two days ago the new governor general of Korea gave, it is alleged, an interview to a correspondent of a Japanese newspaper, making direct accusations against the missionaries of Korea.

Part of Statement

Here is part of the alleged statement:

"There can be but little doubt now but the principal cause of unrest among the Koreans is due to propaganda carried on by the Korean political malcontents outside of Korea and by missionaries in the peninsula. I have no quarrel with Christianity itself, but with regard to the request circulated among the missions for prayers for the restoration of Korean independence, the authori-

ties clearly are bound to take action to define their attitude. An exposition of what is being done by the missionaries in Korea may be regarded as throwing down the gauntlet, but the government is not afraid of them, though it is desirable in a better administration of Korea that plans should be carried out for co-operation with these foreign teachers."

Change of Attitude

A few weeks ago this same governor general gave a big puff to the foreign missionaries, exonerating them from all blame for the Korea insurrection, as accused by the Japanese press, and inviting close co-operation for the betterment of the Koreans. The local newspapers now are turning out thundering editorials against the missionary activities in Korea.

It is a strange, unaccountable switching of attitude, and while there is little doubt but that certain individual missionaries let their enthusiasm run away with their best judgment in backing the revolutionary cause and some missionary schools sympathized with Korea's fight for liberty, it is hardly possible that the blanket accusation is justifiable. At least the missionaries in the far east are thoroughly aroused and unless there is some official smoothing out done immediately the chances are the conference will be called.

Blame Y. M. C. A. for Riots

The anti-Japanese student riots in China likewise

are bringing out violent Japan press comments against the Y. M. C. A. A few days ago the great Japanese news service "Kokusai," Japanese subsidized but owned by an Englishman, sent out a trouble-making article to the effect that the report that two foreigners said to be Americans connected with the Foo Chow Y. M. C. A. participated in the rioting was being investigated.

Officials Looking for a Goat

As near as I can discover the facts, the officials responsible for the anti-Japanese feeling in Korea and China are looking for some one on whom to lay even a small part of the blame for the present deplorable conditions.

From Chicago Tribune, Dec. 17, 1919.

LEAGUE OF THE FRIENDS OF KOREA

Prof. H. B. Hulbert addressed two mass meetings in Mansfield and Alliance, Ohio. His addresses aroused the interest of the people in these cities to such an extent that both have organized the League of the Friends of Korea and elected the following officers:

MANSFIELD LEAGUE

President, Dr. R. E. Tulloss
Vice President, Dr. E. M. McMillin
Secretary-Treasurer, Rev. Frederick Elliot

ALLIANCE LEAGUE

President, Dr. F. J. Bryson
Vice President, Dr. Battelle McCarty
Secretary, Rev. Otto Zechiel
Treasurer, Prof. L. L. Weaver

The following resolution was unanimously adopted at both meetings:

Whereas, Japanese aggressions in Korea, Manchuria and China have reached a point where silence on the part of the American people means either inhumanity or cowardice;

Whereas, The rights of American citizens in those parts have been trampled under foot and they are prevented by force from carrying on their lawful business;

Whereas, The Christian people and others in Korea have been subjected to indescribable persecution, including torture, beating, burning and death by gun, bayonet, sword and lash;

Whereas, Women and girls in Korea have been compelled to undergo unmentionable obscenities at the hands of the Japanese, and this without having committed any punishable offense;

Whereas, It is evidently the purpose of Japan to hinder and neutralize by every possible means the influence of Christianity and Christian teaching and to thwart at every turn the work of American missionaries in Korea;

Whereas, The Korean people have publicly and with great unanimity declared that it is impossible to live under such conditions and that they are determined to throw them off; therefore, be it

Resolved, That we, citizens of Mansfield, Ohio, in mass meeting assembled, do protest against such acts, which outrage the sensibilities of the Christian world;

Resolved, That we sympathize with the Korean people in their desire for independence, believing that justice can be secured in no other way;

Resolved, That we urge the Government of the United States to bring such pressure upon Japan, diplomatic or economic, or both, as shall result in a complete cessation of Japanese tyranny in Korea and the progressive destination of the Korean nation, and shall also put an end to Japanese interference with American missionaries and their work in that land;

Resolved, That a copy of these resolutions be sent to the President of the United States, the Secretary of State, the Foreign Relations Committee of the Senate, to the Senators from Ohio, to the Representatives from this district and to the public press.

Philadelphia League

At the first general meeting of the members of the League of the Friends of Korea, held on November 20th, 1919, in the Parish House of the Holy Trinity Church, 217 South 20th Street, Philadelphia, Pa., a resolution was passed to request the President of the League to appoint an Executive Committee of eleven from the members of the Board of Governors to act as an active working body for the Philadelphia League of the Friends of Korea.

By-Laws of the Executive Committee

1. This Committee is to be known as the Executive Committee of the Philadelphia League of the Friends of Korea.

2. The Executive Committee of the Philadelphia League of the Friends of Korea shall perform, in behalf of the Board of Governors of the League, the following duties:

(a) To formulate plans for the furtherance of the interest of the League.

(b) To direct and supervise the various activities of the League.

(c) To devise means to finance the League.

(d) To approve all the expenditures of the funds of the League.

(e) To supervise all the literature for publicity work that may be issued by the League from time to time.

(f) To suggest and advise the members of the League, at the League's meetings, the best means and plans by which to increase the membership and to accomplish the objects of the League.

(g) To report its activities and the work accomplished to the general meetings of the members of the League.

3. The Committee shall elect its own Chairman and its own Secretary.

4. The Chairman of the Committee shall preside at all the meetings of the Executive Committee, and in case he is unavoidably absent, the Committee shall elect a chairman pro tem for the meeting.

5. The Chairman of the Executive Committee has the right to call any special meeting whenever he deems it necessary. He shall have all the rights of a presiding officer in all well-regulated parliamentary bodies, and has the right to appoint any sub-committees when so decided by the Committee.

6. The Secretary of the Executive Committee shall keep accurate minutes of all the proceedings of the Committee meetings, and shall submit same at the next meeting of the Committee for its approval.

7. The Secretary shall receive all communications addressed to the League of the Friends of Korea and submit same to the Committee for its consideration.

8. The Secretary shall receive all money that may come to the League, transmit same to the Treasurer and submit a detailed account of the receipts at the meeting of the Committee.

9. The Treasurer of the League shall not pay out any money unless so ordered by the Committee.

10. The Chairman of the Executive Committee shall O. K. all the bills when same have been approved by the Committee.

11. The Committee shall meet at least once a week, at 825 Weightman Building, on Wednesday, at 4.00 P. M.

12. Six members of the Executive Committee constitute a quorum to transact business.

13. The President, Vice Presidents, Treasurer and Secretary of the League shall have the privilege of attending the meetings of the Executive Committee, and they have the right to participate in its deliberations and can vote on all questions. However, their absence from the meeting has no effect in counting a quorum at the Executive Committee meeting. That is to say, six members constitute a quorum.

14. No member of the League or the Committee shall take any steps or issue any statements in the name of the League, unless same have been considered and approved by the Executive Committee.

15. The Executive Committee shall decide the date and place of the monthly meetings of the members of the League.

16. The Executive Committee shall elect members of the Board of Governors when a vacancy occurs.

17. The By-Laws of the Executive Committee can be amended at any time by two-thirds vote of the members of the Committee present, but a written notice of proposed changes must be mailed to every member, at least two weeks before the meeting at which such changes will be voted upon.

(These By-Laws were unanimously adopted by the Executive Committee, at a meeting held on December 3rd, 1919, at 825 Weightman Building, Philadelphia, Pa.)

AMERICAN SYMPATHY FOR KOREA

THE PERKIOMEN SCHOOL
PENNSBURG, PA.

December 19, 1919.

Dr. Philip Jaisohn,
Philadelphia, Pa.
My Dear Dr. Jaisohn:

I am herewith sending you a copy of the resolutions which we drew up, and a separate copy of which, signed by each teacher and student, was sent to Senator Knox, Senator Penrose and Representative Watson. This one, the fourth, we are sending to you. You may possibly desire to pass it on for others to see or you may do with it whatever you feel is best to help along in this good cause.

We were all very much impressed with your talk on Sunday, and I want to thank you for your coming up and spending the day with us and showing us the real conditions in Korea.

With best wishes and kind regards for the Holiday Season, I remain,

Very truly yours,

JAMES D. STOVER,
Vice Principal.

THE PERKIOMEN SCHOOL
PENNSBURG, PA.

December 19th, 1919.

Honorable Boise Penrose:

WHEREAS, The people of Korea have suffered untold, ignominious and absolutely uncalled-for wrongs at the hands of the Japanese officials in that country; and

Whereas, They have suffered these outrages and indignities without the means or inclination to defend themselves by force, but have been persecuted because they, in large numbers, have adopted the Christian faith as their standard of living and morals and Spiritual welfare; and

Whereas, The Korean people have but recently adopted the principals of government so thoroughly established by the outcome of the recent World War: i. e., that a free and enlightened people to govern themselves by a republican form of government; therefore, be it

Resolved, That we, the faculty and students of The Perkiomen School, collectively and individually do petition you, the Honorable Boise Penrose, our Senator from Pennsylvania, to do all in your power to help these people; and, in view of the unquestioned outrages committed by Japan upon these innocent folk, we urgently request you to give this your earnest consideration, and, if possible, to vote for the resolution now before the Senate expressing sympathy to the people of Korea. There is surely no justification for the existence or continuance of these crimes, and if an emphatic disapproval of them is made by our government we trust they may cease.

(This resolution was signed by every member of the faculty and the students.)

THE INDEPENDENCE OF KOREA

Account of the Recent Movement

In no respect has the movement towards Korean independence been relaxed since the proclamation of the Japanese Emperor of the introduction of reforms into the country. Below will be found an account of events in Korea, where, as a result of demonstrations, the authorities appear to have effected a considerable number of

arrests. And there is also an extract from "The Times" in which a member of the Korean delegation in Paris has expressed the views of his countrymen. At the same time attention may be called to a letter appearing in our correspondence columns containing some interesting information respecting the visit of one of the Koreans in

Shanghai to his native country, presumably on the invitation of the Japanese.

Renewed Declarations

The special correspondent of the Korean Bureau of Information, stationed in Korea, writes as follows:

The second movement for Korean independence, plans for which had been carefully laid since the first movement of March 1, reached its climax on October 31, the birthday of the All Highest, the Emperor of Japan, when unwilling Koreans were urged to show signs of loyalty and allegiance to the Omnipotent, the alleged Son of Heaven.

Beginning with Seoul, the metropolis of the peninsula, throughout the length and breadth of Korea, in the principal cities and towns, including such cities as Pveung Yang, Yaiku, Jusan, Sunchun, Chungjoo and You-agbyun, declarations reiterating Korea's independence, and congratulations to the Korean Provisional Government at Shanghai were read and distributed. Demonstrations were then started, and all the rules of manly conduct and self restraint in the face of the savage methods used by the Japanese authorities were observed as in the previous movement. Even before October 31 the government, scenting trouble, made wholesale arrests something after the order of the famous "Conspiracy Trials" of 1912, when leading Koreans were arrested without any provocation and subjected to inhuman cruelty. Even now innocent people are still being arrested.

In Seoul many were arrested before as well as on October 31, when the students of the Higher Common School struck en masse and started a demonstration which was soon swelled by other Koreans. The whole police force of Seoul was called out to put down this uprising. The authorities, hearing that demonstrations were to be started in automobiles, also confiscated the machines on October 31.

In Peng Yang, on October 3, the Boys' Higher Common School, the Sung Duck, and the Kwang Sung High Schools started a demonstration which was joined by the other Koreans. Here, as in other places where there are few foreigners, the Japanese police used unnecessary force in suppressing the demonstration. About 30 persons were mortally injured, about 100 were arrested, and hundreds were beaten. Stores and shops are closed and the whole of Peng Yang, honeycombed with Japanese police, is like a deserted village, only the occasional sound of pistol shots being heard, intended to cow the people.

On account of the strict censorship of mails and the strict vigilance of the Japanese police, details from Seoul, Peng Yang, as well as from other cities, are lacking.

On November 12, Prince Yee Kang, second son of the late Emperor of Korea, was arrested at Antung Station on his way to the Korean Provisional Government at Shanghai on a secret mission, and immediately extradited to Korea.

The Attitude of Japan

Concerning the Rescript of the Emperor of Japan and the statement of Mr. Hara, the Premier, Mr. Lee, of the Korean Delegation in Paris, has made the following statement, which appeared in "The Times" on September 9 last:

"At first sight, the Rescript of the Emperor of Japan and the statement of Mr. Hara, the Prime Minister, seem to show an improved attitude of Japan towards Korea. But the careful reader will find therein no practical proposals for reforms. The Government has now decided to carry out various reforms," says Mr. Hara. What reforms? The welfare of the 19,000,000 of people depends upon the nature of these reforms. The only concrete proposal in both the statements is the replacement of the gendarmes by a 'police force' which means no effective furtherance for the freedom of the Korean people. The suggestion about the representation of the Korean people in a Parliament is carefully avoided.

"But the Imperial Rescript indicates the nature of the reforms somewhat more clearly than the statement of Mr. Hara. It commands 'certain reforms in the administrative organization of the Government General.' The purpose of these reforms is the 'pursuance of our settled policy,' that is, the policy of assimilation, as declared in the Imperial Proclamation at the time of annexation. But it is open to question whether Japan can assimilate 19,000,000 of Korean people, that is to say, denationalize the Korean nation, with the strong national consciousness grown up during the 4,200 years of history. Even if it is possible, a military rule must be indispensable for such a purpose and the rumored introduction of a civil administration is also insincere, for it is not the appointment of Admiral Saito in accordance with the law established in Korea with its annexation, according to which the Governor should be a Japanese General or Admiral? What reforms have been made in the administrative organization of the Government General when a general is replaced by an admiral?"

No Loyal Feeling

"Even admitting the sincerity of these statements, which the Koreans have the right to doubt, as they have been often disappointed by Japanese promises, these reforms are not the wishes of the Korean people. The Korean people do not wish to be the 'diligent and happy' subjects to the Japanese Emperor 'in attending to their respective vocations,' as the Japanese Imperial Rescript 'commands'; they have no loyal feeling to a foreign master. They have rejected an autocratic and monarchical form of government once for all; they desire to build up a free Republic 'of the people, by the people, and for the people.' For that, they demand their national independence complete and absolute." — The North China Herald.

JUSTICE IN KOREA

As has been remarked before, the case of the Rev. E. M. Mowry is useful mainly as a criterion. Some time ago we published in the Chronicle an essay on the judicial system in Korea by a foreign observer, and shortly after a contradiction of the assertions made therein by a high Japanese official in Korea. The chief point about the contradiction was its insistence on the complete independence of the judiciary in Korea. Whatever may be nominally the case one can only judge by results of the actuality. The great outstanding case is, of course, the Korean conspiracy. In spite of the revelations at the trial, in spite of the prosecution being unable to produce a single witness, in spite of the whole prosecution story

being proved to be ridiculous and impossible, over a hundred men were sent to prison. But, it may be pointed out, the Court which retried the case practically reversed the verdict. It did, indeed, liberate a large number, but it confirmed the sentence on others against whom there was no more and no less evidence. The first trial was obviously not decided upon the evidence, and the second just as little. The first was such an open scandal that something had to be done, and at the same time face had to be saved, hence the verdict in the second—there is no other way of explaining it. Similarly in the Mowry case. In this instance, too, there was considerable nervousness and a desire to make a deterrent example, but again an

error of judgment was made, and the Courts have been trying to save face by tinkering with the verdict instead of reversing it. Probably the mistake was made of believing that Mr. Mowry would be very well satisfied to get off with a merely nominal punishment, and as he did not like the sentence of imprisonment even though postponement of execution meant that he would not have to go to prison at all, they obligingly diminished the charge and inflicted a fine of 100 yen. His refusal to submit even to this light penalty evidently puzzled the judicial authorities, since a Court official thereupon made private inquiries as to the reason for these repeated appeals, asking whether Mr. Mowry was afraid that the Mission Board would recall him if he had such a black mark against his name.

It has been suggested that the prosecution was by way of demonstrating to the Koreans that Americans and other foreigners have no longer any extra-territorial rights, but have to obey the Japanese authorities like anybody else. It is hardly to be supposed, however, that the Koreans connected with the missions were not aware of this, since they have seen how greatly the police have encroached on the guaranteed liberties of the missionaries regarding the giving of religious instruction in their schools and otherwise. That there is a real complaint of harboring criminals is an absurd idea, and it is only by taking the cue from the procurators that the judge could ever have entertained the idea that such a charge could lie. A man whom one knows to be a convicted prisoner, or one concerning whom there is a public proclamation, it is, of course, a criminal act to shelter. It is also criminal to deny the presence of a man to arrest whom the police come to a house and show a proper warrant. None of these conditions existed in the Mowry case. Mr. Mowry was not in the house when the police arrived to look for the young men who had been staying there. They were not convicted criminals, and Mr. Mowry had no reason to suppose that the police were after them. Indeed, he had every reason to believe that the case was simply as they represented it—that they were afraid to go through the streets at night because of the indiscriminate maltreatment to which the police were subjecting wayfarers. In the daytime the young men went about openly, which was sufficient proof for their host that they had no fear of any legal action on the part of the police, though they had considerable fear of their illegal acts. To all this, however, the Court paid no heed. It simply echoed the procurator's puerile argument that Mr. Mowry must have known that they had shouted "Manseil" and that the police were after them accordingly. It puts a curious obligation on the householder. Suppose, for instance, a former Governor of Kyoto or the manager of the State steelworks pays a call. His host has to remember that his caller belongs to a class many of whom have lately been in the hands of the police, and if he lets him in he runs the risk of being prosecuted for harboring criminals. It is certainly a delicate matter for the Court to admit

that fear of maltreatment at the hands of the Japanese police is a reasonable excuse for asking for a night's lodging, but if the Courts are so completely independent as we have been assured, they should not stick at that.

Mixed up with the whole business is the official pre-occupation with policy. There must always be an official attitude towards everything and everybody, and that towards the missionaries and their propaganda in Korea is a somewhat uncertain quantity. There is no doubt as to what the ordinary official in Korea would like. He would like to see the backs of the missionaries—not because he cares a bit what creed a Korean confesses, but because the young men from the mission colleges have too much imagination. They want to know the reason why, they are the most lively and active intelligences in Korea, and they are consequently most liable to be afflicted with dangerous thoughts. Some in high places are even doubtful whether the propaganda which produces these young men and the Government under which they live can be reconciled. These are puzzled as to the devising of means to discourage more missionaries from coming to Korea or to incline those already there to return. They try kindness, they try severity. Neither seems to have satisfactory results. All that they succeed in is creating doubts regarding their own sincerity. In a case such as this of Mr. Mowry, for instance, people read, long after the announcement of reforms and a new spirit in the administration, how the Court solemnly repeats a preposterous charge and accepts the unsupported word of the prosecution for it, and the alleged statements of young men under arrest who, it is perfectly obvious, would never have made such statements unless under duress. And when people read this they ask themselves if this is the kind of justice which an American, with all his prestige and all his opportunity for protest receives, what kind is the Korean likely to get. We know, as a matter of fact, what they are getting. The men are still being tried and punished who were arrested during the disturbances in which it has been confessed that the conduct of the guardians of the law was far worse than that of the alleged rioters. Equal punishment has been promised, but we have heard nothing yet of gendarmes and policemen being punished. Instead, we have an official statement about the more abundant success of the newly organized police in discovering conspiracies. The Tokyo authorities are genuinely anxious for true reforms in Korea, but the enemies in their own house and the reactionaries in the peninsula make the task of reform a fruitless one. So far we hear only of more police and more conspiracies, and things go on in the same old way, this ridiculous Mowry trial being an example which happens to be more conspicuous than others. Unfortunately the Tokyo Government is seriously preoccupied with many urgent and anxious matters, and has little time for going into the Korean business with the thoroughness necessary to ensure its wishes being carried out.

—The Japan Weekly Chronicle.

THE CITIZENS OF COLUMBUS, OHIO, APPEAL TO GOVERNMENT FOR KOREA

Resolution Passed by a Mass Meeting Held in Columbus, Ohio, December 3, 1919

Whereas, the circumstances under which Korea was seized by the armed forces of Japan, and the trying conditions under which they are forced to live by the Japanese military governor, being deprived of schools in their own language, liberty of becoming Christians or worshipping as Christians, controlled by a police and spy system that is unendurable, and deprived of their inalienable right to life, liberty and the pursuit of happiness, are matters known to all that are informed on the subject,

Therefore, Be it resolved that we, the citizens of Columbus, Ohio, protest and declare against conditions that make possible this deplorable situation in Korea, and

Resolved further, that we respectfully petition the President of the United States and the Secretary of the State to fulfill our obligation to Korea as assumed by us in the treaty made with Korea in the year 1882, and

Resolved further, that a copy of this resolution be transmitted to the President of the United States, the Senators from Ohio, and the Representative from this district.

STUDENTS' CORNER

New Year's Thoughts

I am thankful the Lord has permitted me to live through another year, and that I am able to enjoy the privileges and blessings of this free Republic. But my heart aches, and my eyes dim with tears when my thoughts fly across the ocean and dwell upon the land where I was born. Thousands of my brothers and sisters are still in the crowded and unsanitary prisons, suffering torture and indignities at the hands of their alien oppressors, and they have demonstrated to the world their true Christian and patriotic spirit by enduring these horrible persecutions without complaint and without fear. They do all this for their God and country. Every true Korean will ever cherish the memory of those who died for the cause, but at this time of the year my heart is especially filled with love and sympathy for those who are still alive, for their lot is even worse than that of those who have passed into the Great Beyond as martyrs of the Cause. The year 1920 may bring to them some measure of relief through the mercy of God and the human sympathy of the civilized world.

Our countrymen in America and elsewhere outside of Korea, have stood solidly and unitedly by their suffering brethren at home all through 1919. I am thankful there was no manifestation of the spirit of selfishness on the part of our people abroad, and that they have nobly and generously contributed their money and services to support the wonderful movement started in Korea. Our people in America and Hawaii should not relax their efforts in this direction. They must remember it will be a comfort to those suffering people in Korea to know that their people in foreign lands are supporting their cause with absolute unanimity. The least we can do for the cause is to give our people that comfort and encouragement.

According to the newspaper reports, the American people have certainly spent lavishly during the Christmas just past. It is reported that a man paid \$250,000 for a necklace, which he presented to his wife. I have no doubt he derived pleasure in spending that much money for his wife, and further that his wife undoubtedly deserved such consideration, but if he only knew what greater good he could have done with this money he would have used it differently. There are thousands of Korean people who have lost their homes, their churches, their schools, and their all, and are suffering in this bitter winter for the lack of food, clothing and shelter. What

wonderful results could have been obtained, and what a great pleasure would have accrued to this man if he had given that sum of money for the relief of the suffering Koreans. I say this so if he has any more money left to spend, he will think of the Koreans the next time.

Some Japanese officials told the American newspapers that they are ashamed of their Government's policy in Korea. Yet, when someone in Korea told them to get rid of those men in their government who are responsible for these shocking brutalities, they immediately took offense, called him an agitator and traitor, and punished him with torture and death. The Japanese psychology is hard to understand, and at times makes one think that they are not sincere when they say they are ashamed of their government.

There seems to be many foreigners and some Americans who are dissatisfied with American institutions and the system under which they are living in this Republic. They may have the right to criticize them, and it is their privilege to contribute new and better ideas which will help to reconstruct the nation during this period, but they have no moral or legal right to advocate any theory or action that will create violence and destruction of the existing laws. They must recognize the fact, that after all is said and done this country is the only nation where the masses are enjoying the blessings of political, economic and religious freedom, more than any other land in the world. If any one attempts to destroy the American institutions by violence or otherwise, either directly or indirectly, he is a fool who "kills the goose that lays the golden eggs." Let us foreigners who are in this country give thanks to God for the privilege of living in this land of freedom and prosperity, and let us wholeheartedly support this government which rests upon the principles of democracy and Christian religion. I believe in progress and I am eager to learn all the new ideas which will improve the condition of the masses, but in a country like this such betterment can only be accomplished by the process of evolution rather than revolution. Ruthless destruction of the existing system, without a better substitute, is the act of a fool. I trust the men and women of our Korean race, living under the Stars and Stripes will always be loyal to the laws and Government of the United States, and always beware of all irresponsible talk of radicalism, and any other doctrines that are not conceived of the spirit of humanity and justice.

If you desire information on the Korean situation, subscribe the "KOREA REVIEW." This is the only periodical which devotes itself entirely to this subject. Sign the enclosed subscription blank, and mail it today, to

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In spite of the strict censorship the Japanese Government has established, we are in touch with Korea through subterranean channels. We do not print any information from Korea unless it comes to us from unimpeachable authorities. That makes this journal very valuable to those who seek the truth regarding Korea and the Far East in general. The subscription is \$2 per annum and it is fully worth that and more. We are not carrying any advertisements, depending on the subscriptions to defray the cost of publication. Will you subscribe today by returning the enclosed subscription blank after properly signing your name and permanent address?

The Spirit of One Girl Patriot

The true spirit of Korea's women, whether educated or illiterate, is revealed in the excerpts below from the court record of the trial of Mary —, described by the missionary lady who has enabled "The China Press" to expose some of the brutality of the Japanese authorities in Korea as a lovable, innocent, high school girl. Merely because in an outburst of patriotic fervor Mary and other Korean Christian Students shouted on the streets: "Long live Korea, independence forever," they were arrested by the Japanese police, subjected to indescribable indignities and in many cases publicly spanked. From the court record:

Judge: For how long have you been thinking about independence for Korea?

Mary: The desire for independence has always been in my heart.

Judge: Why do you consider it necessary for the women to associate themselves with the men in the independence movement?

Mary: In this world, all that has been successfully accomplished has been by the working in harmony of both men and women. Just as the making of a small home requires the united action (co-operation) of both husband and wife, even so the successful building of a nation also demands the combined labors of both men and women.

Judge: What is your reason for believing that independence is essential?

Mary: I am a Korean. That in itself is every reason why I should desire independence for my country.

Judge: What do you think about annexation and the policy of the Japanese government?

Mary: Korea ought never to have been annexed to Japan. With regard to the Government, you have not ruled impartially, but have shown discrimination between Koreans and Japanese. Japan has treated us just as Germany treated her colonies.

Judge: On what power are you depending to obtain your independence? Are you depending upon American power or the power of militarism?

Mary: I am trusting in God. I do not depend upon American power or the power of militarism.

Because of her patriotic ardor reflected in her dignified answers to the judge, Mary has suffered frightfully.

For release February 21, 1920

FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA

PUBLICITY SERVICE

JASPER T. MOSES, DIRECTOR

105 EAST 22ND STREET, NEW YORK, N. Y.

Jasper T. Moses

Feb. 21/20

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SECRETARIES

KOREAN MISSIONARIES REPORT ON JAPANESE REFORMS.

Two letters just received by the Rev. Sidney L. Gulick, Secretary of the Commission on Relations with the Orient, of the Federal Council of the Churches of Christ in America, show marked differences of opinion. One writer feels that the Japanese Government is doing all that can be expected under the circumstances, while the other is by no means convinced that much has yet been accomplished.

In the matter of reforms actually put in operation by the Japanese Government one correspondent writes that a touch of irony has been injected into the situation by the fact that the first reform granted was that of the cemetery law which had abolished private burying grounds and directed all to bury in public cemeteries provided by the government. The reform gives back the right to those who already have private burying grounds to use them after securing permission from the police. In addition to this the government ordered the discontinuance of the practice of wearing uniforms and swords by civil officials, such as judges, civil servants, schoolmasters.

The appeal of the missionaries and other leading foreigners on behalf of the thirty-three men who signed the original declaration of independence and have been lying in prison since last March has apparently made no affect on the Japanese Colonial Government, according to this writer, who says, "It has been announced that the flogging of prisoners is to be abolished after April 1, 1920, which would show that the authorities had awakened to its inhumanity for prisoners of this type. But if it will be inhumane then, why is it not so at the present time? Yet it is still being inflicted, as shown by the fact that five men came to Severance Hospital the day before Christmas, members of a group of sixteen who had been flogged and discharged from a prison on Kangwha Island."

Important reforms in the school curricula have been announced as has the abolition of discrimination between Japanese and Korean government officials in pay and status. This last, however, is more apparent than real as the Japanese officials continue to draw extra allowances for colonial service, house rent etc. Under this new reform, eighteen Koreans have received appointments as principals of schools, a post formerly limited to Japanese.

The letter concludes: "I would not wish you to get the impression from anything in this letter that the missionary body are inimical to the new administration or anxious to discredit it. We would be only too glad to see it make good. I and other members of the missionary community have had a number of interviews with the Governor-General and other officials and are ready to cooperate in any way we can. But the measures we consider essential - amongst which are amnesty, immediate abolition of flogging and torture, repeal of regulation abolishing Korean as the medium of instruction in schools and prohibiting religious teaching in private schools, free speech, free press, setting of a definite date when local self-government shall go into effect - do not seem to catch the imagination of the officials and it is very difficult to get together under such circumstances."

Defends the Japanese

The other American missionary writes with high appreciation both for the reforms inaugurated by the Japanese and of the officials who are in charge of the Korean situation representing the Imperial Government.

He feels that the Korean revolution was a mistake and that the people of the once "Hermit Kingdom" are in no wise ready or fit for self-government. He admits that the Japanese were entirely too harsh in their suppression of the movement but feels that the recall of General Hasegawa shows that the Government of Japan did not approve of these severe measures. This missionary has been assured by Premier Hara of his determination to give Korea an enlightened administration. This correspondent reports from official figures that of the more than 9,000 political prisoners in Chosen, only 3,573 belonged to religious bodies; of these only a little over 1,500 are Christian, 1,441 of them being from the Presbyterian Church, 53 Roman Catholics, 10 of the Salvation Army and 7 Congregationalists. No mention is made of Methodists, who are numerous in Korea.

It is stated that the Japanese Government did considerable relief work among the burned villages and made substantial contributions toward their rebuilding, even contributing toward the re-erection of some churches, while Japanese Christians raised considerable sums for this purpose. A number of the new colonial officers are Christians from Japan and Baron Saito is apparently sincere in his endeavors to give the Koreans a fair and just administration in all respects. The putting of the police under civil administration is regarded by the writer as a tremendous reform. The ridiculing of the graveyard regulation is declared unfair, as it actually was first on the list of reforms asked by the high-class Koreans.

Feb. 27, 1920.

The missionaries all over Korea, and the whole native church, have all been praying very earnestly for a revival in Korea that will shake the whole church and cause a great in-gathering from among the non-~~the~~ Christians. It is beginning to look as though these prayers are being answered. Reports are beginning to come in from many directions of such an awakening in the church and of the in-gathering of new believers. This last week Dr. Swallen received word that in three villages where the Christians have been trying for a long time to effect an entrance, there are quite a number who have decided to believe, and have asked for a teacher. In the Central Church here in Pyongyang last Sunday there were about a dozen who came forward at the close of the meeting to be enrolled as new believers. Mr. Holderoft received word last week from his territory that in a village which he has never visited, twelve men have decided to believe, and they wrote to him asking him to send a teacher to stay in the village two months that they might have an opportunity to learn more about the faith. He has had two other similar requests from his territory during the last week. Mr. Blair has just received word from his territory that in one place where the Christians had been holding a class, there were 150 new believers. It does indeed begin to look as though God is answering our prayers.

Along with these encouraging reports, have come others that have made our hearts and, with a mixture of righteous indignation. From the west coast a telegram came yesterday to Dr. Blair saying that the government officials in that district are persecuting the Christians, and interfering with the forward movement. An other telegram came the day before yesterday announcing that several Christian women in a church in Dr. Blair's territory had been arrested and charged with praying for the sick. The pastor of their church came into Pyongyang yesterday and reported that the police there had called him in and ordered him to sign a paper promising not to pray for the sick again! He refused, and told the police that he had been praying for the sick all his life and that he intended to continue to do so! Thousands of natives are in prison, charged with complicity in the independence movement. Those who have come out of prison have reported conditions in the prison that are almost unbelievable, yet they all tell the same story, and sufficient proof has been collected to make it absolutely certain that what they say is true. Those conditions exist to-day, months after the so-called reforms have gone into effect! We have had a very cold winter, with the thermometer registering as low as 15 degrees below zero F. Yet in the very coldest weather there have been almost no fires in the prisons. I say "almost", because in a few prisons there have been a stove or two in the halls, which kept the temperature up to a few degrees below freezing. In the majority of the prisons, by the admission of the Japanese officials themselves, there have been no fires. Many men and women in prison have actually frozen to death! I will be specific. Last week we had several days of zero weather. A man who came out of prison a day or two ago, reported to Dr. Moffett that the man who was sleeping beside him was frozen to death. No one knows how many others have shared a similar fate. We know that many have had their hands and feet frozen, because we have seen their hands and feet after they came out of prison. But you may say that this does not show any particular animus or cruelty on the part of the Japanese. True, but it is an interesting commentary on their civilization and boasted claims of reform. But let me cite you a few more facts. Last Wednesday was a zero weather day, and to make it worse there was a bitter wind blowing that made it almost impossible to walk outdoors. I know because I tried it. Yet that night the Japanese made a woman whose term in prison expired that day, walk a half

of a mile through the snow, in her bare feet, from one prison to another, just for the purpose of going through the red tape of setting her free! And this after her sentence had expired!!! In the prisons both the men and the women are forced each night to remove all their clothes in one building, and then run across a court for about a hundred feet through the open air, naked, to their sleeping quarters, where they put on their cold night-clothing, and sleep under insufficient cover, in unheated rooms. In the morning they remove their night-clothing in their sleeping quarters, run naked across the court again, under the open air, and then put on their day clothes which have been in an unheated room all night! Please bear in mind that the women as well as the men are forced to do this, and that it has been the regular routine no matter how cold the weather is!! At meals, the prisoners are divided into eight groups, according to the work they do. The first group are given the most food, and this is only enough for an ordinary meal such as they are accustomed to. The next class receives less food, the third still less, and so on down to the eighth group which receives the least amount of food of all. The women are in the seventh class. A boy who was in the fourth class told me that he was hungry all the time, and that if it had not been for food which his mother sent him, he would have gone still hungrier. You can imagine how the poor people in the eighth class suffer for the lack of food!

One of the most refined bits of torture to which the prisoners are subjected is by a prison rule which compels them to sit on the ground in Japanese fashion instead of according to the Korean custom. The Korean custom is to sit down, cross their feet, and tuck them under the body. The Japanese custom is to kneel and then sit back on their heels. If you think this is anything less than torture for a person not accustomed to it, try it for a half-hour. The Koreans, who are no more accustomed to it than we are, are forced to sit that way for hours at a time.

According to the Japanese law, a man is considered guilty until he is proved innocent. Anyone may make any charge against any person in the country with only flimsy evidence or no evidence at all, to support the charge. The person under suspicion is then arrested taken to the police court, allowed to communicate with no one outside, and then placed under what is called "preliminary examination". The accused is not allowed counsel, nor is he allowed to present evidence in his own favor. He may be kept under this preliminary examination for weeks or even months, without being allowed to get in touch with the outside world, regardless of his guilt or innocence. The result of this preliminary examination in the police court is put in writing, the accused is then taken to the magistrate, and on the evidence which the police court present in writing, the accused is then condemned by the magistrate out of hand, without being allowed to present any evidence in his own favor. Let me show you how the system works. A month ago one of the helpers of one of the missionaries was arrested and taken to the police court. He has been under "preliminary examination" ever since. No one has been allowed to communicate with him, not even his father, who is an influential man. What has happened to him in prison, no one knows. In the past confessions have been extorted under torture. The Japanese claim to have abolished torture. But no one is allowed to investigate and find out for themselves whether they have or not. We must take their word for it. The same men are conducting the "preliminary examinations" now who were torturing the prisoners a few months ago.

But what is the result on the Koreans? The men and women who have been subjected to this treatment in prison, come out more determined than ever to fight for independence to the bitter end.

Since writing the above, new facts have come to my attention which I feel that I must mention. I said above that the Japanese claim to have abolished torture since the new regime went into power. Since writing this sentence the following facts have come to my attention.

A man who was sick and delirious in the hospital, was arrested while in that condition, taken from the hospital while in that condition taken to a political office, put in a cold room, then removed to a warm room until he became conscious, then taken to court for examination. Upon refusing to tell what he was asked to tell about others engaged in the independence movement, he was sent back to the cold room for ten days, and then, when about to die, was put out of prison, and died the next day. But before his death he told his own and the following stories. He said that the day before he was turned out to die, another man, a theological student, was put into the room with him in an almost dying condition. This theological student had been subjected to all kinds of torture. Among other things he had had three kettles of water poured into his nostrils, his head being held back by the police!!! Please bear in mind that this happened, not last year, but within the last two weeks, since the first day of February, 1920!! And the Japanese claim to have abolished torture! Another man recently released from prison reports that four men were frozen to death. A Korean friend told me to-day that all the men in prison now have frozen feet. One of our best and most spiritually minded pastors, Moderator of Presbytery, had his feet frozen in prison, and is suffering so that he is likely to die in prison. This man is under a sentence of two years imprisonment because the people at a funeral service, which he was conducting over a man who had been shot by the Japanese soldiers, shouted "Hansai" (Furrak)

I am telling you these things because the Japanese are carrying on a persistent propaganda in the American newspapers to convince the American public that they have reformed conditions in Korea. I hope you will use your influence to publish these facts as widely as possible both in the newspapers and in public gatherings. Use my name in confidence, if you wish, but see that it is withheld from publication.

Sincerely yours,

Presbyterian Missionary in Chosen.

Dear Friends:—On my return to America last September after seven years absence, I found much to my surprise that the Americans whom I met were as ignorant of conditions in Korea as they were at the time of my first furlough. I had felt that the Great War would have opened their eyes to a torn and bleeding world, but although Belgium and Armenia were on every tongue, none seemed to know of Korea's brave stand for liberty and the outrages Japan had been and still are perpetrating against that people. In trying to obtain the reason for this, I found that a Japanese propaganda had been carried on with great cunning and persistency with the object of keeping the American public in ignorance. Through the press in news papers and magazines and in the pulpits of our land men have lent their brains and voice to help Japan in this campaign.

In "The Independent" of January 31st you will find a sample of this: Baron Saito, the Governor General of Korea, makes some misleading and untrue statements. He states that "Annexation was by mutual consent—an absolute falsehood which needs no refuting but the cry for liberty now ascending to heaven from a stricken people. He states that since annexation, "Korea ceased to be a storm center." Today the eyes of the world are upon Korea in its effort by passive resistance to resist the crunch of the military fist that is ~~crush~~ ^{crush}ing 20,000,000 people. Then he states that Korea has "rapidly advanced in civilization." What civilization? Railroads and public highways built by taxation and forced labor at the Koreans' expense, a few model schools and hospitals on one hand and an unlimited supply of rice whiskey and beer and thousands of geshia girls—public prostitutes—sent over to civilize the Koreans, on the other. No, Korea has not made rapid progress in civilization since Japan usurped authority, but she has made wonderful progress since 1885 when Christianity began to enlighten the people. Today twenty per cent of the Korean people are under the influence of the gospel.

Baron Makoto Saito writes that "He would not go into the genesis of this unfortunate affair," writing of the uprising of March 1st. It's well he did not for the genesis lay in Japanese misrule, hostility and broken promises. He says the uprising was "a local affair." We missionaries are scattered from one end of Korea to another and I have personally heard from most every large city or village in the whole country and the uprising was general. All classes in all parts joining in a common cause.

Then the Baron states that the activities of the Japanese soldiers and police were "exaggerated." I can see the American Consul, the British Consul, the wife of the French Consul, Mrs. Robinson Scott of New York, Dr. Gale, Dr. Noble and others gazing with tear dimmed eyes at the ruins of a church in which thirty-six Koreans had been shot and buried. I can hear the British Consul with flushed face and clenched fists blurt out, "they are nothing but dammed beasts." I can see young school girls hauled through the streets by the hair to be kicked and slapped and thrown into the jail and made to stand naked before a crowd of Japanese men. Exaggerated? Let no one throw that up to me. No medical missionary in Korea but has seen so much that words fail to express what we have seen and endured.

The Baron goes on to say that Japan "must hold themselves as principally responsible." That's fine—They are responsible and all the world will know and hold them responsible.

Then comes the usual Japanese promises. In August, reforms were inaugurated:

1st. Governor-General no longer an army or navy officer. What is Baron Saito? What was his record as Governor General of Formosa.

2nd. Abolition of Gendarmes. What does that mean? Simply a change of clothes and implements of torture. The khaiki becomes blue, the guns and bayonets become revolvers and swords. Shakespeare's trite saying, "You may call a rose by another name, but the scent of the rose hangs about it still" fits this case.

Turn now to the religious press. "The Continent," Presbyterian weekly of New York, issue of February 19th, under caption, "Can the Japanese Keep a Promise" and you will find that the reform steps of August did not step very far, but that to this day the Koreans, and especially the Christian Koreans, are being cruelly and unjustly treated. The mailed fist is still at its old tricks. The jails are full, still 30, 60 or 90 stripes with bamboo rods tied by string descend upon bound bodies. The swaggering soldiers roam over the country terrorizing the people.

"Cannot Japanese Keep a Promise?" February 19th. "News of armed revolt in Korea, centering around an invading force of Korean Exiles who mobilized across the border in Manchuria and who pretty certainly have been equipped by Russian bolsheviks is profoundly alarming. Such a development has been plainly foreseeable for a year, and from the first there has been but one hope of preventing terrific consequences from this eruption. That hope lay in Japanese promise of colonial liberty. If with the quickness and decisiveness which the situation demanded, Japan had gone about giving the Korean masses real freedom, it might have created in its own favor, a reaction that would have left the invading exiles little sympathy among a contented population at home. And when Admiral Saito, the new Governor General of "Chosen," set out from Tokyo for Seoul, saying that the Koreans had not been treated right, but that he intended to see that there was no more oppression inflicted on them, the world trusted that Japan had really appreciated this logic of conditions and would at once make great and enlightened reform. But sober and discriminating reports from all reliable sources in Korea continue most discouraging.

The testimony of the missionaries is that under the Saito administration, the terrorism exercised by the Japanese police on the native population is just as heartless and brutal as ever. Over his signature in the Japanese Advertiser at Tokyo, Dr. Frank W. Schofield of Seoul, relates the cases of two youthful Korean patriots who, for being implicated in the independent movement, which they did not deny, were subjected to exquisite tortures. One was suspended by his hands from the prison ceiling, the other being burned with red hot irons and then being beaten into insensibility. Both these cases have occurred since Admiral Saito has been in supreme control of Korea, and are said to be typical. In short, those who have always asserted that Japanese professions of humane purposes are never sincere, now claim Saito as a new and clinching proof. At any rate, it is plain that the spirit of Korea is all for the rebels and not at all for Japan in this crisis now precipitated. Japan has lost its chance. A bloody conflict looks inevitable. Yet it cannot be believed that the world will permit Japan to suppress this revolt with ruthless frightfulness which appears to be the only disciplinary policy which its leaders, like Prussia's late leaders know anything about. What is to be the result, how far the vortex of consequences will extend, no man can even guess.

Why cannot Japan with all their wonderful keenness of intellect, understand that a good repute for sincerity is as indispensable and invaluable an asset for a government as an individual man? They know what modern civilization expects; their promises make that manifest. Why can they not see that deeds also of justice are equally requisite for a power which desires the good will of the world?"

Contrast these statements in the religious press with those of Baron Saito in "The Independent." The pity of it all is that "The Independent" is read by the American public in public libraries, etc., whereas The Continent goes to patriotic Presbyterians. The Continent makes one mistake and that is to expect Japan to be touched by public opinion. Her Prussianised policy will not change until the military clique are shorn of their power; until then, promises to the world and bitter treatment to the Koreans will continue.

To those of you who have heard my address, I appeal. Insist on knowing the truth. Question every statement from Japanese sources—The American Japanese Peace society and such public speakers as would white-wash and make beautiful all things Japanese. Write for Senator Norris' address on Korea. Congressional Record, June 18, 1919. Also, get in touch with the League of the Friends of Korea, 825 Wrightman Bldg., 1534 Chestnut street, Philadelphia, Pennsylvania.

Yours in bonds of sympathy,

HARRY C. WHITING, M. D., Mt. Pleasant, Iowa

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THE TRUTH ABOUT KOREA

(*The China Press* is an English newspaper published in Shanghai by an American. This paper sent its special representative, Mr. Nathaniel Peffer, to Korea to write a series of articles on the Korean situation. Mr. Peffer is an American newspaper man, whose stories appeared in *The China Press* under the heading of "The Truth About Korea." Mr. Peffer is not anti-Japanese, nor is he pro-Korean; he simply wrote these stories as he saw them in Korea, after careful and impartial investigation and observation. They are extremely interesting and very illuminating as to the present conditions in Korea. We will publish his stories in this and subsequent numbers of the KOREAN REVIEW.—Editor K. R.)

NO. 1—A GENERAL SURVEY

By NATHANIEL PEFFER

Peking.—The world, sore stressed as it is, has added unto itself a new problem: Korea. Like the Balkans, like Turkey, like China, it will not down. To the contrary, it is destined to press upward to the surface until in one way or another, by methods of peace or those of war, it will demand settlement. The cry of "Mansei" that went up so suddenly and so dramatically the first day of last March may not have been heard around the world, but its echoes will.

The single outstanding impression left on one who spends even a fleeting day in Korea is that there is to be no peace. The uprising of last March is not ended; it has only begun. There will be uprisings again and again—one was planned to be held last month; there will be much blood shed and more suffering. A definite issue has been joined, and it will have to be fought out. The Koreans are inflexibly determined to throw off Japanese dominion; it need hardly be said that the Japanese are equally determined to maintain it. Without assessing blame on either side or analyzing causes, that much can be said without challenge.

A word of personal explanation may be necessary. I have just come out of Korea after a month spent in its various centers, in large cities and small villages. I have talked to foreign residents, to leaders of the independence movement, to wealthy aristocrats of the old *yang ban* or noble class, to wealthy business men and small shopkeepers, to village peasants, to Christian pastors and Buddhists, to young students of both sexes, to those who have been impressed—scores of them—to Japanese officials up to Baron Saito, the Governor General.

I tried to get a representative picture of the situation as seen from every point of view. I went there unbiased and impartial, without preconception, to report what I

saw and the reasons therefor. And I shall attempt in these articles only to state what I saw and what I believe to be the reasons for what I found, to give the Korean case as it was put to me, and also the reply of the Japanese of both the official and non-official classes. But, while I shall be purely objective in the reporting of what I saw and was told, I shall not pretend to be non-partisan in my own conclusions. I cannot pretend, having seen what I have, to be any longer without convictions.

I do not believe any unprejudiced foreigner could live in Korea or even stay there a short time without acquiring an active sympathy for the Koreans and a vigorous belief that Japanese rule of Korea has been grossly unjust. It may be said even further that, whatever Japan's policy may be in the future, its record in Korea in the past has demonstrated almost conclusively its unfitness to rule the Koreans—or any other alien people, perhaps. Also, it is impossible for any man who lives in China and has seen the trend of its events for the last few years not to become profoundly impressed by the sinister parallels and to see in Korea a terrible warning for China. That, too, I shall attempt to point out.

I have just stated as a qualification Japan's future policy. For Japan has officially announced that it will change its policy—has already changed it, in fact. And on that announcement it has assumed, and the world has assumed, that the incident is closed; that it has done penance; that Korea has been given satisfaction; that all is to be well hereafter. The assumption is wholly baseless. I do not think there is a foreigner in Korea, I do not think there is anybody who knows anything about Korea, I do not think there is a Japanese who faces the situation frankly, who has any doubt of that.

In the first place, it should be said that those reforms are yet in the thin air of promise. In the second place, from what I saw of the official attitude of the Japanese I do not believe those reforms will go to the roots of the grievances that have caused the rising. In the third place, the Koreans themselves are to a man skeptical of Japan's intentions and even of its sincerity; I do not say that skepticism is justified, I only state it as an undoubted fact. In the fourth place—and this is the heart of the situation—the chasm that has been dug between the two peoples is too deep and wide for bridging. There is now no possibility of compromise. It is immaterial whether or not Japan grants any reform. It is too late.

There is now in the heart of Korea, of every Korean, a bitterness against Japan that cannot be expunged at least for a generation, if then. It is a bitterness that has grown slowly and cumulatively in the ten years of oppression since annexation, and was permanently fixed by the harshness—it is not too strong to say cruelty—with

which the unarmed and peaceful demonstrations of March were crushed. The Japanese may now realize their error and make restitution. And, looked at theoretically, that may be regarded as satisfaction to Korea and even victory. But racial attitudes are matters of instinct. And it is a matter of instinct now with the Koreans. They do not reason; they do not claim to be logical. Their bitterness is implanted in them; it is in the blood of their veins. Before that bitterness reforms even the reforms they have asked and would before have been satisfied with are as nothing. They want independence, and only independence. They may not win it, may not win it for decades or ever, but they will be satisfied with nothing less. And they will struggle, openly or under cover, to the point, I believe, of racial suicide. It is not a matter of whether or not they are legally entitled to independence, whether or not in the present state of international morality Japan can reasonably be expected to grant independence, whether or not Korea is yet qualified for independence. The Koreans do not even think of those questions; they refuse to. It is a matter of hatred, not reason. It is not for other people to say whether or not they are justified. But it is impossible not to face that as the basic, central fact, and it is necessary to state it as such and to realize its consequences. And it is possible to find and to state its causes.

But make no mistake about this; instinctive as the determination may be, it is not being executed blindly. To the outer world Korea may be quiescent; inwardly it is seething with activity. The "Provisional Government" that lately sat at Shanghai is not a comic opera fancy. Under the surface Korea is today completely organized, and, almost literally under ground, that organization is functioning. Its existence is known to the Japanese; no secret is revealed in talking of it. But its personnel, the method of its activities, its location and its support have the Japanese completely baffled. Their veritable army of spies, many of them renegade Koreans, avails them nothing. They make arrests by the hundreds, but whom they have they do not know, and they punish the innocent with the guilty. But arrests or no arrests, the organization goes on nevertheless. Even the Koreans who are in it are largely ignorant of its secret. They know only their own part. And even of those same renegade Koreans who serve Japan as spies it is understood that there are some serving it by reporting Japanese intentions and deceiving the Japanese. That, too, is no secret. The Japanese know it; they have caught some doing that. It is the atmosphere of the melodrama, and to live now in Korea is thrilling. True, the end may reveal it as tragedy. Probably it will; but it will be an historic tragedy.

Such, then, is the situation in broad outlines. It means struggle; an unspectacular struggle, perhaps, but a relentless one and probably to a decision. But it will not be the conventional struggle of force. The Koreans are unarmed and have neither the means nor the possibility of becoming armed under the rigorous Japanese surveillance. It will be a war, on their part, of non-resistance, a campaign of passive strategies. And, bearing in mind the lessons of that March uprising, it may be the more effective for that. Time will tell and deliver judgment on the cause.

I have now stated the situation as it exists. I hope next to give the reasons leading up to it and its various elements in greater detail.

NO. II—THE BELGIUM OF THE FAR EAST

The animosity between Japan and Korea goes back far beyond the lives of this generation. The whole history of the two peoples has not been such as to produce friendliness. Korea is the Belgium of the Far East. Its soil has been the historic battleground and its people the

innocent victims. Mongol and Manchu, Chinese and Japanese and its own rival tribes have struggled over it for centuries. And whether by accident or design or fate, it has always suffered most from the Japanese.

There are still scars of the famous invasion of the Japanese warrior Hideyoshi in the last decade of the sixteenth century, when whole provinces were laid waste and their inhabitants massacred. And in the 1890's came the rivalry of China and Japan for paramountcy and the China-Japan war, with the victory of Japan. Then succeeded the Russo-Japanese rivalry, culminating in the war of 1904, and again the victory of Japan. Then followed the Japanese protectorate, and in 1910 the Japanese annexation.

Now, the part of Japan in the last twenty years before annexation was not unmixed with bad faith. Up to the Russo-Japanese war is undoubtedly had the sympathy of most of the Western world and of most of Korea. Of the two Japan was then the preferable, because the Tsarist imperial policy was as death-dealing as it was greedy and unscrupulous. And while Russia steadily and remorselessly encroached Japan in successive treaties pledged itself to respect Korean integrity; those treaties were made not only with Korea, but with the Western Powers.

In the war with Russia, therefore, Japan had the active sympathy and even support of Korea. But even before that war was over Tokio showed, clearly enough, as it seems now, its intention to close forever its grip. The story is too complicated to repeat now, and perhaps too well known. The tactics were the same as we have seen in China in the last two or three years; supporting corrupt elements, purchasing of the corruptible, stuffing official posts with dummies, dictating to those dummies acts foreclosing the nation's independence. Of the fact that Koreans sold themselves and their country there is no palliation, and for permitting it the Korean people must stand some measure of responsibility even if they could not control their Government. But of the unscrupulousness of Japanese tactics there is also no palliation. At any rate, from 1907 to 1910 the annexation was a foregone conclusion, and its consummation was a mere formality. Even so, there is nothing admirable in the picture of Japanese officials standing over the Korean ruler and his cabinet with drawn swords while the Koreans wrote dictated manifestoes making over the kingdom. It was a forced conquest as clearly as if there had been armed invasion.

Notwithstanding all this, Japan still had the opportunity to make of its conquest a contented colony. For under their own rule the lot of the Korean masses was so meager, and that rule so rotten and corrupt and parasitic, and the resulting decay so evident, that an honest administration giving material benefits and a moderate amount of freedom and fair dealing would in a few years have been welcomed by contrast. That was Japan's great opportunity. It would have accomplished more than add to its dominion a contented Korea; it would have made China, similarly facing decay, less resolute in fighting Japanese encroachment; it would have given the Chinese people less fear. . . . But that opens a separate issue that must be dealt with later.

At any rate, Japan did not realize its opportunity. Whether swollen by the vanity of unexpected conquest or intoxicated by the grandioseness of its new imperial dreams or merely stupid, it did not even recognize the opportunity, and maybe does not even now. It gave an honest administration and a certain amount of material benefits—of which also more later in detail. But it did not give even an infinitesimal degree of freedom or any recognizable degree of fair dealing. It has ruled as a medieval fief; it has made of Korea a serfdom. And this now is the result, the logical result always and everywhere in the world. Korea has risen, determined never again to be put down.

Serfdom is not too strong a word. Of rights the Korean has had almost none. Politically he has no representation. Some of the officials have been Korean, it is true, but office has been nominal. Behind them has always been the Japanese adviser or deputy, in whose hands lay all authority. Economically he has been discriminated against in every possible way. Special privileges of all kinds have gone to the Japanese, the Korean has taken the leavings, if there were any. The sources of wealth are almost exclusively in Japanese hands, the chances of creating new wealth have all been turned toward Japanese hands. Of freedom of speech there has been none. No more than three Koreans have been able to hold a meeting, if only for social purposes. Freedom of the press not only has been non-existent, but there is not even today a newspaper in the Korean language edited by a Korean.

Of schools there are more than there were in the old Korean regime, but they deliberately and often dishonestly implant Japanese teachings and a purely Japanese culture; the Korean child is taught to despise his own civilization, though it is the source of Japanese civilization. The principals of the schools are all Japanese, the textbooks are practically all Japanese, the Japanese language is used almost exclusively as the medium of instruction. Where the Korean child is taught his own language at all it is as a literary language, almost as a foreign tongue.

And there you have the key to Japan's policy—assimilation. It is the avowed intention of Japan to assimilate the Koreans. Therefore their history is forcibly to be forgotten, their traditions are to be extirpated, their language is forced into disuse, their civilization stamped out except where it is reflected in the Japanese civilization which is to replace it and to which it itself gave birth. In that word assimilation you will always find the key to Korean-Japanese relations. So long as Japan makes assimilation its goal, so long will there be struggle, even if there be content on other grounds. And Japan, though promising specified reforms, has not announced its abandonment of that goal. And that in the face of the lesson of all history, with Poland, Alsace-Lorraine and the former subject races of the Austrian Empire before it as warning. All human experience teaches that no race with any marked racial identity has ever yet been stamped out short of extermination, and that the more race culture is repressed and restricted the more marked becomes its identity, the more intensely it is felt and cherished. And the Koreans, remember, date their history and their civilization back 4000 years and are a people correspondingly proud.

On top of all this and as an irritant perpetually rubbing it all to the point of soreness has been the curse of officialism. Some writer on Korea a few years ago said that the Hermit Kingdom had become the Permit Kingdom. It is true. Never was a country so overrun with officials, nowhere are officials so omnipresent. The length to which official regulations have been carried can be described only as ludicrous—ludicrous, that is, to all but the people whom they irk. A Korean dare scarcely breathe without official permission, or at least official registration. And these regulations have been carried out with a literalness that is absurd. An official ordinance prescribes that every Korean in a certain town must have a fly swatter. The inevitable inspector is sent out to see that the ordinance is enforced. He comes to a household where there are a mother and father and three children, the youngest a baby of ten months. There are only four fly swatters. The baby has none. So the family is fined. The law had been disobeyed. And this is an authentic case.

Not all the officialism is so harmless, however, or so trivial. I shall give specific proof of that statement later. Officialdom is officialdom all over the world, but in few places has it been more obnoxious than in Korea. The Japanese colonial bureaucrat is rarely a high type. In

Korea he is in the overwhelming majority a low one. The old gendarmierie—now technically abolished—and the old police have been tyrannical and cruel. The petty bureaucrats have been mean and unrelenting as only petty bureaucrats can be when clothed with unlimited power exercised on a people without means of redress. Small despots, they have exercised their depotism on a helpless people in the most maddening of ways. However good the intentions of the highest officials may have been at times, these are the men who have had to carry out these intentions; however sincere Japan's present desire for reform may be, these are the men who will have to carry it out. And it is doubtful whether they can change their character merely because it is so ordered or voluntarily lessen their authority when there is no possibility of appeal against them. For, while the heads of the government and the various departments have been changed, the under-officials, those who come in direct contact with the people, are the same. And there is, in addition, the clash between the military and civil authorities. The civil authorities may decree wisely, the military authorities thwart them. And the former can do nothing, for it is the military that rules, not only Korea, but Japan.

In fairness to Japan it may be said that this is a description of the condition of Korea as it existed up to March 1, 1919, and that since then there has been a change in regime and Tokio has declared its purpose of remedying these grievances. But it should also be said that, with the exception of a few trivial and negligible matters, this declaration has yet to be made good. Substantially, the condition of Korea is now what it was in March and what it has been since annexation. Whether Baron Saito, the new Governor General, will carry out his declaration, and whether he can, without a change in the whole official personnel down to the lowest clerk, remains to be seen. So also does it remain to be seen whether his own conception of reform is deep enough to have any effect on the Koreans.

What that conception is I shall give later, as he gave it to me in the form of an interview. At any rate, this is the condition that goaded the Korean people into rebellion and brought on the present inevitable conflict. And it is that I am seeking now to make clear. In the succeeding articles I shall give in detail these grievances of Korea under their various heads.

NO. III—KOREAN HISTORY DESTROYED

PEKIN.—I wish to take up first, as best typical of the restriction of liberty to which Korea has been subjected, the matter of education. It is here that the intentions of Japan have been best shown. The last annual report of the Government General for Korea (1916-1917) in its chapter on education gives as the aim of education, "putting special emphasis on the teaching of the Japanese language, the enhancement of the habit of industry and the cultivation of the national spirit."

Those are the three purposes for which a Korean child is educated. Consider them. The first is the teaching of the Japanese language. That is carried out with a vengeance. Of the 32 hours a week instruction in the Lower Common Schools—our primary schools—eight hours are given over to learning the Japanese language. That is, one-fourth of every child's schooling is in a foreign language. Nearly twice as much time is given to Japanese as to any other subject.

The second, enhancement of the habit of industry, is a praiseworthy object. Laziness has always been the greatest Korean vice, due to the plundering of officials; there was no incentive to work so long as officials gobbled all surplus above the mere necessities of existence, as they did. The enhancement of the habit of industry would be a boon to Koreans, if they were given also

scope for its exercise. But I shall attempt to show later that they have not; that economic discrimination is so employed as to give the Koreans as a mass no real opportunity for progress. The third object, cultivation of the national spirit, is equally praiseworthy in the abstract, but the national spirit that is meant is the Japanese, not the Korean. It is not designed to implant in the Koreans a spirit of unity, a patriotism that will fit them at some future date for self-government; it is not designed to make them good Koreans, but willing Japanese.

This object is carried out with a ruthlessness and a deliberateness as amazing as they are unjust. Korean history is not allowed to be taught as such. Immediately after annexation all books giving Korean history were confiscated and destroyed. Houses were systematically searched; any literature telling of Korea's development was burned, and frequently the man in whose possession it was found was jailed. It is today a crime to own a Korean history. I have talked to Koreans who have been beaten and sentenced to imprisonment of from fifteen to thirty days for committing the crime of reading about their own country.

The only Korean history a Korean child is allowed to learn is that which is given in the Japanese textbook prescribed in the schools. And this is an unscrupulously garbled version. It is intended to give the child a contemptuous view of his own country, a glorified one of Japan. It teaches, for instance, that Korea is only 2000 years old instead of 4000 and is the junior of Japan. It teaches that the Korean and Japanese emperors were once brothers. It teaches that Japan has been the historic protector of Korea, and that it annexed Korea at the express wish of Korea. It warps every fact so as to humiliate Korea and exalt Japan. In quantity the history of Korea taught is infinitesimal. What is taught is the history of Japan, with Japanese editing; by this editing the whole world is a kind of offspring of Japan, temporarily disinherited but eagerly awaiting restoration to its patrimony under the fatherly wing of the Heavenly Ruler, the Emperor of Japan. That much is taught of the history of the world; no more.

The same is true of geography. That, too, is taught with Japanese editing out of Japanese textbooks, and the map it gives is fantastic. Even private schools are compelled to use these books, including the Christian missionary schools supported by private funds, chiefly American donations. And both history and geography must be taught only by Japanese instructors. That applies even to the Chosen Christian College, a union college in Seoul supported collectively by the American missions. As with geography and history, so also of current world events, with the modification that these are not taught at all. The Korean child is as ignorant of what is happening around him—except for the frequently recurring Japanese holidays—as the child of a Hottentot.

And not only these subjects, but the greater portion of the curriculum is taught in the Japanese tongue, and after next year it probably will all have to be taught in that tongue. Aside from sentiment and justice, there is the disadvantage in this of having to learn in an unfamiliar language; it is practically as if a British or American child had to learn his reading, writing and arithmetic in French or Italian. And the majority of the teachers are Japanese. With only a few exceptions the heads of the schools are Japanese; even in the private mission schools a large proportion of the teachers must be Japanese. Here is an instance:

When the Severance Hospital, a Christian institution in Seoul, decided to establish a medical school, it applied to the government, necessarily, for a permit. The director of education was discouraging. No, said he, he could not give a permit. The institution's equipment was too meager. In what way, he was asked, was it meager? He could not specify. What could be done to bring it up to standard? Well, he could not tell. Would he recommend definite additions and even specify

where they were to be bought? No, he could not. But the equipment was not up to standard, and he was sorry; the school could not get a permit.

The freshly organized faculty had a council. One member, who was wise in the wisdom of a Japanese colony, made a suggestion. Let us go to the director of education, said he, and say that we should like some Japanese instructors for our faculty and ask him to name them. They did. The director beamed. He was all compliance. Yes, he would name the instructors, and he wished the school all success. But what of the equipment? innocently put in he who made the suggestion. The director looked puzzled, hesitated and then ventured that he had thought the matter over and decided that the equipment would be quite satisfactory. In fact, the school could start right away. And he beamed. And it did, plus the Japanese instructors, which was the object.

Not always is it so subtle, however; in most cases Japanese members of the faculty are a stated prerequisite. And let any school but commit the slightest infraction of any petty technicality and "demands" are made on it by way of punishment; it must get a Japanese principal or two more Japanese teachers, or the like. And if it does not comply every conceivable obstacle is put in its path. And this not with government-aided schools, but those supported exclusively by private funds. Of the five government high schools in the country 82 teachers are Japanese and 19 Korean.

To the criticism of a warped education must be added that of a quantitatively deficient education. True, there are more modern schools than there were under the Korean regime, but also the Koreans pay the taxes for them. Also there is here discrimination between Japanese and Koreans, in that, while there are facilities for 37,000 Japanese pupils out of a Japanese population of 300,000, there are facilities for only 67,000 Korean pupils out of a population of roughly 17,000,000! For Koreans the school system consists of Lower Common Schools, or primary schools, with a four years' course; Higher Common Schools, or High Schools, and three colleges, medical, technological and agricultural. But considering that there are in the whole country only five high schools, three for boys and two for girls, the ordinary Korean child's schooling is a four years' course—for Japanese children it is six years, a further instance of discrimination.

Now, I have already shown that even in that four years' course one-fourth of the time is spent in learning the Japanese language. The other three-fourths is curtailed by the necessarily slower rate of progress resulting from instruction in the medium of an unfamiliar language; and this will be even greater after next year, for an ordinance issued some years ago provides that after January 1, 1920, all instruction in Korean schools must be done in the Japanese language. That is to say, the Korean tongue will be barred entirely during school hours. Incidentally, if this law goes into effect—and there has been no sign yet of its withdrawal—British and American teachers in the mission schools will either have to stop to learn Japanese or else give up teaching altogether; one of them knows enough Japanese to be able to lecture in it.

Take the residue, then, what there is of actual learning, as we conceive the word, in a Korean child's school life. Of the twenty-four hours of curriculum left after deducting the time given to learning the Japanese language, five are given to arithmetic, five to the Chinese characters, which are the basis of the Japanese and Korean written language as well as the Chinese; five to gymnastics, three to industrial work, two to agriculture, two to calligraphy, one to music and one to what is called ethics, a code of conduct which is purely Japanese and teaches how the emperor should be worshipped and the like. And that constitutes the education of ninety-nine out of a hundred children in Korea.

Alternative there is none. A child may go to a private school, you may say, Christian or non-Christian? In the first place, that costs money. In the second place, the curriculum of the private schools, both missionary and non-missionary, is virtually dictated by the government, the teaching of Japanese is compulsory in them, too, and after next month the only language spoken in them will be Japanese. And, even so, the restrictions on private schools are being pressed harder and harder, and every effort, overtly or covertly, is made to drive them out. A boy or girl may go abroad to study, you may say? He may not. No passports are given Koreans to go to Great Britain, America or any other Western country to attend school, college or university; when they go they must make their escape in coolie clothes, and if they are caught they are heavily punished. They may, it is true, go to Japan. But in the first place they do not want to, and in the second they cannot do even that without a certificate from the prefect of their province; and if they are graduates of Christian or other private schools they do not get it. They may go to Japan without a certificate if they like, but if they do they must begin all over again in Japan, and no boy or girl of 16 will do that.

And on all this, meager as it is, rests perpetually the heavy weight of officialdom. Everything in a school from the nature and price of the chalk used to the ancestry of a teacher must be reported and frequently inspected. It is this that irks so terribly, especially the foreigners in the Christian schools. One cannot engage a teacher without official permission or dismiss him without official permission; and every teacher's record, in thrice greater detail than on a passport application, must be filed. One cannot raise the salary of a janitor without official permission. One cannot buy twelve new blackboard erasers without official permission. If in the Chosen Christian college physics is taught at 9 o'clock and chemistry at 10 and the school wants to reverse the order for convenience, it cannot do so without official permission. And perpetually there are inspections. These have been somewhat relieved since the outbreak,

because the government is a little more circumspect, but up to then an official inspection every day was not unusual. And the reports on every conceivable detail that had to be filled out took a large part of the teacher's time and even more of the principal's. And last, perhaps summing up best the atmosphere of education in Korea, up to two months ago every teacher wore a uniform and a sword. Think—think of a teacher of little boys and girls of 8 and 9 strutting into a school-room rattling a sword! If it represented nothing else, could there be a better commentary on a nation's lack of humor?

In fairness to Japan, it should not be omitted that there has been a definite official promise to remedy some of these grievances after the first of the year. They may be officially gazetted now any day. The primary school curriculum is to be lengthened to six years, in conformity with the Japanese schools, and the curriculum also is to be made to correspond to that of the Japanese schools. Quantitatively there is to be betterment; but this is only the lesser aspect of the question. What stirs the Koreans most, what is to them the flagrant injustice, is the compulsory Japanification to which their children are subjected in the schools. Their language is forbidden, their history is forgotten, their civilization is scorned, of the outer world they are allowed to know nothing; all the vast body of human knowledge is locked to them. Is it any wonder that they cry out, as dozens have to me: "Education! Is this education? Education for what? For serfs, for hewers of wood and drawers of water to the Japanese masters; for slopjobs around railway stations and to policemen and servants in Japanese households. For that our children are being fitted, because they are taught a little Japanese. The memory of their ancestry they are taught to scorn, their race heritage they are made to forget; one thing they are taught to exalt—the Japanese empire. Better to have our old Confucian classical schools, old fashioned as they are, or even no schools at all. Better undeveloped minds than poisoned minds."

And who shall say that they are not right?

KOREA AND CHINA

ILLUSTRATED LECTURE BEFORE THE CHINESE NATIONAL WELFARE ASSOCIATION

By DR. PHILIP JAISOHN

When Mr. Toy and your President, Mr. Lee, requested me to come to you this evening and address a meeting at first I hesitated somewhat, for the reason that my time is pretty well taken up with the Korean work, and I have been called out to different places to speak on the Korean question, so I really haven't very much time to give to those gatherings which are not strictly called for the purpose of discussing Korea. However, I consented to come because both gentlemen were so courteous in making the request, and then I want to meet you and let you know something about Korea, in which you no doubt will be interested. The most compelling force that made me come here, however, is my sympathy for the Chinese people in their hour of trials and oppression.

I am a believer in fair play for all men, regardless of their nationality. I know the Chinese people have not been treated fairly by their own rulers or by other nations of the world. I also know that your people have suffered humiliation and insults and have been robbed time and again of your rights and your territories by the predatory nations of the world. In recent years one of your nearest neighbors, Japan, has been the chief offender. I feel just as indignant about the

manner in which your nation has been treated by the Japanese as I do about Korea, the land where I was born.

It happens that the nation which has robbed the Korean people of their country, their lives and their all and is now trying to crush out every vestige of their national soul is the same party that is attempting the identical outrages in your country. Therefore, that nation is the common enemy of us both. There is another reason, which I may mention in this connection, why I came to speak to you.

My thirty-five years in America have given me some knowledge of the world and have instilled into my heart certain ideals and principles which I desire to express to you this evening, with the hope that you may know where I stand on this vital question of Asia, what the Korean people are struggling for at this time and what they intend to do in the future. This information, I am sure, will be of some interest to you.

The Korean cause, in a broad sense, is really your cause, and to illustrate this fact I may mention how Great Britain and the United States acted when the world war started in 1914. Germany did not attack the British Isles, nor did she invade American territory, yet these nations voluntarily threw themselves into the

caldron of European conflict and have sacrificed the lives of thousands of their young men and almost an inestimable amount of treasure to crush German militarism, for they believed the cause of Belgium and France was their cause also. It was more than a humanitarian sentiment that made these nations fight—it was self-defense. Had Germany crushed Belgium and France, it would only have been a question of a few months before the victorious German army would have attacked the islands across the channel, and later the same inordinate appetite for power and greed would have invaded the American continent. The statesmen of these countries perceived what would happen had they stayed neutral and looked on the crushing of Belgium and France with complacency. Therefore, I say again that the participation of Great Britain and the United States in the world war was not together through the love and friendly sentiment they entertained toward these two continental countries.

If a robber ransacked your next-door neighbor, or a conflagration consumed your neighbor's house, or an epidemic of disease raged in your vicinity, even though they did not attack you directly, from the sense of self-defense your first thought is that you must fight this evil just as hard as those who are directly involved. Korea has already become a victim of Japan's rampage of self-aggrandizement and militaristic outrages, after which she is gradually but inexorably invading your country with the same arrogance and grasping tactics. Unless China takes immediate steps to check this invasion the same calamity will surely befall your great country as it did Korea. I do not say this to you with a view to alarming you or with any feeling of prejudice against the Japanese, or for the purpose of exciting your hatred toward the Island Empire; I say this because I believe I am right. Besides, I think it is my duty to tell my neighbors of the impending danger before them.

The annexation of Korea and the attempt to crush out the Korean race is only the beginning of Japan's program of her continental policy. She expects and proposes to conquer not only China, but the whole of Asia, and some of her jingoistic statesmen are talking about invading Europe. She schemes to take the developed and undeveloped resources of Korea, China and Siberia in order to fill her war chest with ample sinew, and she proposes to make the Koreans and Chinese her slaves, who will serve her and work for her in the development of these industries; also fight for her when she is ready to challenge a European power or the United States. Of course, her statesmen would rather accomplish all these objects by peaceful methods, and for that reason she is spending millions of dollars annually for propagandist work in every country of any importance on the face of the earth, especially in China, America and England.

In some countries she resorts to bribing ignorant and corrupt men, who occupy positions of influence, to aid her in carrying out her evil designs. This is true in Peking today. Even in America she maintains several propagandist bureaus in charge of capable Japanese and Americans to disseminate such information as she would like to have known in America, thereby creating favorable sentiment among the American people for her government and people. This is not all she is depending on, however; she is actually preparing to strike her mailed fist on those who happen to cross her path in her search for money and power.

Now, my friends, it is time for us to girdle ourselves to meet this impending catastrophe, for a successful consummation of her evil design will be the greatest calamity the world has known. Let us check her unholy ambition. It is far better for us to die as free men than live as slaves of the Japanese, for whom we all entertain the utmost contempt. I believe the Koreans

are far superior to the Japanese, both morally and physically, and the horizon of the Korean vision is certainly broader than that of the islanders. I am sure you people feel the same way, and I think you have good reason to do so. What, then, makes Korea and China a prey of these people of the islands of the Pacific? Let me tell you something about it.

Both the Chinese and the Koreans have been the victims of their ancient traditions and customs. They have clung to their old ideas too long. The conceptions of their fathers were perhaps good in their days, but the change in the conditions of the world and advanced civilization have rendered them not only impracticable but hindrances to progress and development under the existing conditions. Let us, therefore, not be iconoclastic, but firmly and decisively discard them whenever we find them hindering us in our path of enlightenment and progress. The most important feature in the development of private and national enterprises is the sentiment of unity of purpose among those who support these institutions.

Individual ideas or efforts produce very small results, but organized bodies accomplish greater things. In order to create the sentiment of unity of purpose we must give our undivided attention to the education of the masses. When they know the facts, the people generally do what is right for their country, because the country's interest is their interest. The knowledge of facts on any subject creates intelligent public opinion, which China and Korea need more than anything else.

Japan's advantage over China and Korea is that she has an effective organization in her government. When the Japanese government speaks it speaks for the entire nation, and the people of Japan, some fifty million in number, back up their government with their opinion and their energy and their resources. Whereas, in China and Korea the governments have no organized public opinion to back them up. Therefore, when these governments speak their voices are weak and their positions are assailed and scoffed at with impunity by others. If China has an effectively organized government, which is backed by her four hundred million people, her position cannot be assailed or trifled with by any nation or group of nations.

If the Chinese people realize the fact that they have the power and make use of it in the most moral and humane manner, after the method of the United States, she will be in a position to reform the whole world, so that it would really be safe for democracy. In this effort China will receive hearty co-operation from the United States. I am very much encouraged with certain events that have transpired in China during the recent months. The noble band of students have done wonderful work for their country and for Asia, and if the same spirit and same constructive policy should prevail throughout the length and breadth of China, Asia will be saved from the domination of the Japanese militaristic autocracy and peace and prosperity will eventually reign throughout the Orient. I hope the Chinese people, both at home and abroad, will support these students in every way possible, so that their hands will be strengthened and their influence grow greater.

I would like to see the Chinese colony in Philadelphia and other American cities start an educational campaign among your people through this organization, the Chinese National Welfare Association, by literature and by lectures, such as you are having tonight. Every Chinese in America should absolutely unite on the object of making China free from foreign domination. Your people at home will surely be influenced by your noble work.

In conclusion I may tell you that the Korean people are united on the question of the independence of their country. They are only a handful as compared to your great nation, but there are twenty millions of them, who

are of one mind and who have only one aim, to free their country from Japanese domination. They have no weapons with which to fight the Japanese, but they will resist in every way possible the domination of the islanders. It looks like a hopeless task at the present time, but they will not give up their self-imposed duty

until they either regain their freedom or all perish in the attempt. They have faith in God. They believe His power is greater than human power, and that justice will eventually prevail. In this hour of the death struggle of liberty and justice, will China show her sympathy for her Korean brethren?

AN APPEAL FROM THE FEDERAL COUNCIL OF PROTESTANT EVANGELICAL MISSIONS IN KOREA

TO GOVERNOR GENERAL SAITO

To His Excellency, Baron Saito, Governor General of Chosen:

The Federal Council of Protestant Evangelical Missions in Korea respectfully presents to Your Excellency for your consideration the following communication:

We desire to express the great gratification with which we have heard of the plans for reform in administration. It was a keen disappointment to us who had lived in Korea under the former government to find that what we had expected from the Japanese administration after annexation was not forthcoming, but that the military rule to which the country was subjected restricted the religious liberty and educational freedom which had been enjoyed, introduced unjust discrimination against the Koreans and eventually imposed upon the people such subjection and such harsh measures of oppression as to call forth from them the protest of the independence agitation of this year. The unarmed demonstrations at that time were met with such brutality and such indignities were heaped upon the aged, upon women and girls and upon the most cultured and refined of the people that our hearts were stirred to their depths with indignation, and we were forced for the sake of humanity to give expression to our protests. Now we hear with satisfaction the promises of the new administration and eagerly await the carrying out of the program of reform.

In accordance with the sincere and cordial invitation of the Governor General, expressed to the Federal Council through his personal representative, Mr. Shibata, we take this opportunity to lay before the Government what we deem to be the most imperative changes necessary if real religious liberty and educational freedom are to be secured.

In presenting this statement with its suggestions for changes in governmental regulations or policy, we are not proposing anything in the nature of a settlement of political questions. What we present is a statement of our opinion as to what is necessary in order to secure real religious liberty, to promote the moral welfare of the people and to insure freedom for the Church to develop without being directly or indirectly hampered by the Government.

We urge that Religious Liberty, which is already guaranteed by the constitution of the Empire of Japan, as of all other great nations, be made effective.

Nine years of experience under the rule of the Governor General of Korea has proved to us conclusively that real religious liberty cannot be enjoyed under the laws as they have been administered. The reason for this is that religious liberty is not possible where the Government insists upon regulating the minutest details of the Church. The requirement that so many exacting reports be made by the churches, missions, church schools and mission hospitals implies that freedom is not intended, but that the Government reserves the right to interfere in the management of the churches and missions whenever it desires to do so.

The intricate rules and regulations applying to evangelistic, education and medical work, the censorship and curtailment of the publication of religious literature, the restrictions so often placed upon the freedom of assembly, even for religious purposes, all are contrary to the idea of religious liberty.

Moreover, the intrusion of the police upon church and mission matters and their arrogating to themselves the right to dictate as to what is allowed and what is forbidden is contrary to the spirit of religious liberty.

The changes which we herein suggest in the interest of the missionary enterprise are made with the hope that the Government will adopt a more liberal policy, granting religious liberty in fact as well as in form.

1. *In regard to our evangelistic work we respectfully request:*

1. That fewer restrictions be placed upon the Church and upon missionaries.

The propagation of the Gospel has been continually hindered. Christian workers have been interfered with when attempting to preach by the roadside, on the street and in the market places. Groups have been prevented from meeting for worship in Christian homes on the ground that they do not have a permit. Permits are required before organizing a church or preaching place. A permit must also be secured before erecting or altering a church building. These permits have been delayed or even refused, much to the detriment of our work. Even Bible classes, evangelistic services and meetings of church officers are not free from needless restrictions and unwarranted interferences. Missionaries in their travels have been watched constantly and often needlessly interfered with by officials. The arrival of each foreign guest must be reported within a day's time. Under this law, if an itinerating missionary does not stop within easy reach of a gendarmerie or postoffice he causes his Korean host great inconvenience.

The result of such restrictions is hampering, and we request that the system of reporting required by the Religious Propagation Ordinance be abolished or greatly simplified.

2. That discrimination against Christians and against Christianity by officials be not allowed.

Koreans have been intimidated to prevent their becoming Christians. Teachers in many Government schools forbid or discourage their pupils from attending Christian Sunday schools.

When many arrests were being made it often happened that with no other inquiry those who were Christians were held in custody and those who were not Christians were set free. The testimony of those who were in prison gives abundant proof that in many instances those who are Christians have been more severely beaten than those who are not, that they have been mocked by officials who have said insulting things about the missionaries and about Christianity.

3. That the Government encourage the right of petition and complaint.

That missionaries and Korean Christians be made to feel that they are at liberty to report to the Government any grievance against local officials or to make request for change or leniency in applying the existing laws without being regarded as offenders and without fear that the authorities will assume an unfriendly attitude toward the petitioners.

We note with pleasure that Your Excellency has indicated that this will be granted.

II. In regard to educational work we respectfully request:

1. That we be allowed to include the teaching the Bible and religious exercises in the curricula of our church schools.

This is almost universally the prerogative of all private schools in other countries. The purpose of Christian schools is to give a liberal Christian education. We desire to teach the Bible and religion for the intrinsic value of these subjects and as the best means of training up law-abiding citizens. It is only fair to the authorities to state that whenever the Church, the Missions and the Mission Boards submit to that part of the revised Educational Ordinance which excludes the Bible from the curricula of our church schools, it is only under protest.

We ask for the same liberty of religious instruction as is granted to private schools in Japan proper.

2. That restrictions on the use of the Korean language be removed.

Korean students should spend a reasonable part of their time in studying the Japanese language and in acquiring a free use of it; but we believe that the people have an inherent right to use their own language, and this should be allowed in teaching and in examinations.

3. That we be accorded more liberty in the management of our schools and freedom from unnecessary official interference.

We recognize the Government's right to pass upon the record and qualifications of the founder and principal of our schools, and to require proper standards of efficiency for the school; but it is not necessary, as is done at present, for the Government to seek to regulate the amount of salary paid to teachers and other minor details and to require reports on and approval of every change in the subjects taught; nor should the school be unable to select or dismiss a teacher without consulting the Government, nor be required to secure the Government's approval of the school rules which cover the ordinary routine of administration, or even to ask permission before the rate of tuition fees can be changed. Such methods are stifling to progress and destroy initiative, which is one of the great advantages of a private school.

We believe that private schools should be free to have Korean teachers and principals where desired, and that official pressure should not be brought to bear upon parents to prevent their sending their children to Christian schools.

4. That teachers and pupils be allowed liberty of conscience.

Pupils of our Christian schools are not infrequently ordered to participate in processions or other public demonstrations and called out to welcome visiting officials on Sunday. Teachers' examinations also are often held on that day. For conscientious reasons, Christians object to complying with such requirements.

Furthermore, we wish to protest against any order of the Government which requires the pupils of our Christian schools to participate in any ceremony in which bowing to the Emperor's picture or worshipping the Emperor is a part of the program. The refusal to do so should not be considered an act of disloyalty. Christians are taught by the word of God and by their teachers to revere and obey their earthly rulers. Prayer for the Emperor and for those in authority is a part of our worship on Sunday, but it is impossible for

Christians to worship the Emperor as God, as the equal of God or as Divine, and we respectfully urge that such a request be not made. To say that bowing to the Emperor's picture may be regarded by Christians as merely an act of reverence fails to satisfy the conscience of most Christians when the ceremony itself is regarded as an act of worship by the general public and by the large majority of non-Christians participating in the service.

5. That Koreans be allowed the opportunities for education as are provided for Japanese and that greater freedom be granted in the selection of textbooks and that restrictions on the study of Korean and universal history be removed.

6. That graduates of private schools holding Government permits be eligible for all privileges accorded to graduates of Government schools of the same grade.

For example, graduates of Severance Union Medical College (which is a Semmon Gakko) have to undergo a separate governmental examination for a license to practice as physicians, while the graduates of the Government Medical College (which is also a Semmon Gakko) are granted licenses without such examinations.

Again, graduates of the Government High Common Schools (Kotung) are eligible for admission to the Government Normal School, while graduates of Private Schools of even higher grade are not so eligible.

Graduates of Government Schools of lower than college grade are accepted as teachers of lower schools, but graduates of the Union Christian College in Pyenyang, which has a Government permit, must pass an examination before they can secure such a position.

7. That the Government do not impose upon Private Schools excessive financial requirements.

III. In regard to Medical work we respectfully request:

1. That the details of the management of our hospitals be left to the staff without interference from officials.

The chief governmental difficulties we have had to contend with have been caused by what we regard as an over-demand in the way of minute reporting concerning matters which we think should be left to those in charge of our hospitals, and these are retained in the new regulations which went into effect June 1, 1919.

In special we may refer to Sections 2 and 3 of Art. xvii, which require reports:

Sec. 2. "When making or changing hospital regulations."

Sec. 3. "When appointing or dismissing . . . doctors, pharmacists midwives or nurses."

It seems to us that the regulations of a hospital are matters which should be left to the President and staff to determine. They have to be frequently changed to meet changing conditions and experience, and no government officials are well enough acquainted with the conditions to enable them to decide upon their necessity or otherwise.

Also, in regard to the appointment of doctors and nurses, it would seem to us that the authorities should trust the President, who naturally will employ men and women capable of doing the work satisfactorily.

IV. In regard to Christian literature we respectfully request:

1. That the censorship of Christian Books be Abolished.

2. That we be not restricted in our Church Newspapers, Magazines and other Publications to publishing merely church news and religious literature.

The production of Christian Literature has been limited by the Press Law of 1911, in that it prohibits the publication of any newspaper or magazine of general character without a Government permit. An application made by the Tract Society for such a permit was refused without any reason being offered. The only Korean news-

papers in the country are under government control, and no Korean magazines of a general character are published in Korea. The result of this regulation is that our Christian periodicals have to confine themselves to religious topics only. Items of world news, domestic or foreign, are forbidden.

This restriction is very unfortunate in Korea, where most of our Christians must depend largely upon Christian publications for their knowledge of current events and for general information. Our Christian publications ought to be left free to give our people desirable information along any line whatever.

3. That Colporteurs and others engaged in selling the Bible, Tracts and other Christian Literature be not hindered by the local officials from freely carrying on their work.

Colporteurs have been frequently greatly hindered in their legitimate work of selling and distributing Scriptures and tracts, and in some cases have been maltreated and probable purchasers intimidated by police and gendarmes.

V. *In regard to the holding of property and financial matters we respectfully request:*

1. Facilities for the incorporation of the Korean Church and of the Missions, so that property can be held and registered in their names.

For nine years we have made repeated efforts to secure recognition for the church and missions as juridical persons, so that property might be held securely for the church, but so far our efforts have been in vain. Millions of yen worth of property is now registered in the names of individuals, entailing complications, annoyance and unnecessary expense. The Korean Church is deprived of a recognition of its rights in this respect to such an extent as to constitute a grave injustice.

Under present conditions, local authorities, unfriendly or antagonistic to the church, may easily throw church property into litigation, and whenever disputes over church property arise, the rights of the church have no recognition in the law, so that contentious individuals in whose names property may be held, or non-Christian heirs, may deprive the church of its property, and so far as the law is concerned the church has no redress.

Again, the missions have been refused incorporation and all property bought since annexation has been registered in the names of individual missionaries, entailing complications and expense whenever such a missionary dies, resigns or goes home on furlough.

We request permission to transfer mission or church property, held in the name of individuals, to proper holding bodies without further payment of transfer fees.

2. We have felt that the Law requiring special permits for soliciting contributions for hospitals, schools and benevolent work to be too stringent.

It is interpreted by Koreans as an indication of a desire on the part of the Government to restrict such gifts, and so we are hindered in the development of support by the Koreans of the institutions, which we are inaugurating for them and which they wish to aid now and ultimately to support and carry on themselves.

3. We call attention of the Government to the fact that church buildings and property have been destroyed by Government agents and that so far in most cases there has been no reparation.

VI. *Moral Reform.*

We request drastic reformation of the laws relating to the establishment of houses of prostitution, and we protest against the system of prostitution as permitted and protected by the Government, and forced upon the Korean people, outraging their customs and feelings.

We request reformation also in the laws affecting the production, manufacture and sale of opium and morphine.

We request also the reformation of the laws concerning the liquor traffic, and ask for the restoration of the

power of local option which existed under the former Korean administration, by which the people of a village were able to prohibit the establishment of saloons in their vicinity. Now, under police protection, licenses are issued and saloons established against the wishes of the people.

We request that the law which forbids the use of cigarettes by the Japanese under a certain age be made to apply to Koreans also.

We request the enactment of laws restricting child labor and regulating the conditions surrounding the laborers in factories and mines.

We request that Christian men who are convicted for political offenses only be not forced to perform Sunday labor or other forms of work which violate their consciences.

In connection with this, we add the request that we be accorded the privilege of ministering to the religious and moral needs of those who are in prison.

Concluding Statement

In conclusion, as a missionary body, we do most earnestly protest against the cruelty, barbarity and injustice which were so manifest in the conduct of the soldiers, gendarmes and police in meeting the unarmed demonstrations of the people: conduct which was in many places emulated by the civilian Japanese population with, in many cases, the connivance of the police, and without punishment by the authorities when their attention was brought to the facts.

We also protest against the cruel methods often used at the preliminary examinations of prisoners in order to extract confessions from them and to secure evidence against others.

We include in our protest the refusal of access to legal counsel before preliminary trial and the detention for long periods, sometimes in solitary confinement, before conviction.

We record our sincere gratification that the Imperial Government of Japan has, in part, withdrawn those responsible for offenses and has promised far-reaching reforms.

While recognizing that the Korean people have many just causes for resentment, we take this opportunity of recording our condemnation of assassination as an unjustifiable crime, and we express our thankfulness for Your Excellency's escape from the bomb thrown at the time of your arrival in Seoul.

We have read with deep appreciation the proclamations of Your Excellency, and heard Your Excellency's statements of your intention to reorganize the whole system of government.

All genuine reforms will be sympathetically observed, and we eagerly watch for signs of change from the former methods of the police. We regret to have to call the attention of Your Excellency to the fact that the infliction of severe corporal punishment, which has resulted in the death of some and the maiming of others for life, is still being continued. Several cases were admitted to the Severance Hospital last week, and six more applied for admission as late as September 28th.

We respectfully, yet most earnestly, urge upon Your Excellency the speedy abolition of racial discrimination against the Koreans in the matter of flogging and of police summary judgment.

We eagerly await the promised reforms and assure Your Excellency that all you accomplish will have our fullest appreciation.

All of which is respectfully submitted.

Signed on behalf of the FEDERAL COUNCIL,
HUGH MILLER,
Chairman.
B. W. BILLINGS,
Secretary.

Seoul, September 29, 1919.

(So far no attention has been paid to this communication.—Ed. K. R.)

KOREA AND SHANTUNG

Two maidens,
Bound and gagged,
Beaten to insensibility,
Lie along the highway.
Ah God!
The people see them
And pass them,
But, behold,
The rapers
Stealthily approach
Again!

—By George Earle Raiguel, M. D.

KOREA

He possessed her,
Not as the bridegroom
Tenderly pressing his kiss
Upon her lips
In consummation
Of their mutual love,
But as the bully,
The thief,
The assassin,
Binding and gagging and raping!

—By George Earle Raiguel, M. D.

A KOREAN LEADER IN TOKYO

MEMBER OF KOREAN PROVISIONAL GOVERNMENT ADDRESSES
GATHERING OF JAPANESE

Mr. W. H. Lyuh, a leader in Shanghai of the Korean Independence Movement and a member of the Korean Provisional Government, met a number of pressmen and other Japanese at the Imperial Hotel yesterday afternoon and had a frank talk with them regarding the real nature of the Korean Independence Movement. He was introduced to the gathering by the Rev. K. Fujita and explained to the audience that he had come to this country at the request of numerous Japanese friends, who thought it would be a wise policy if he came here and propounded his views with regard to the Independence Movement. Since his arrival in Tokyo he called on Mr. Koga, chief of the Colonial Bureau; General Tanaka, the Minister of War; Dr. Rentaro Mizuno, Civil Administrator of Korea; Mr. Tokonami, the Home Minister; Mr. Noda, Minister of Communications, and other cabinet ministers, and to them he explained the real nature of the Independence Movement.

A Universal Movement

In the course of his speech Mr. Lyuh said that the movement in regard to independence for Korea is only part of the general movement felt by all peoples in the world for recognition of the right that each nation be allowed to guide itself without any undue interference. The movement in Korea was not, he said, an outcome of the war, although the liberation of consciousness that resulted on the finish of the war was responsible for a good deal of the headway the movement had made; but, war or no war, the movement existed and would have made itself felt. Soon after the armistice was signed Mr. Lyuh sent Mr. J. K. S. Kimm and his brother to Paris to lay the cause of Korean Independence before the Paris Conference. The movement towards independence is not confined to a minority of the Koreans or to those Koreans not in their home, but was the guiding spirit of nearly every Korean. That was a national awakening, in conformity with the present tendencies of the world, and, as such, could not be lightly regarded or treated with levity. He realized that in supporting the cause that his countrymen believed in he was "obeying the call of God," but that cause must be won by soul-power. It may take a great deal of time, but greater wonders have been seen in Europe within the past few years than the most sanguine dreamer would have foretold.

Peace of Asia Guaranteed

If Japan recognized the independence of Korea, a period of unclouded peace in Asia was in sight; and in this, too, he heard the voice of God. And that was why he believed in the sacredness and right of the cause of

the Korean Independence Movement. The recognition of the independence of Korea will immediately weld bonds between Korea and Japan that will never be broken, and will as quickly cause to disappear all the suspicion that China is regarding Japan with today. The effect it will have on the rest of the world need not be dwelt on fully, as that is apparent, went on the speaker; and Japan stands to rehabilitate herself in the eyes of her sister nations in the Far East and in those of all the world if she is magnanimous and wise enough to recognize that the independence of Korea, far from being a menace to her, will be a tower of strength as a buffer nation between any foe that may threaten Japan. Korea today is not the Korea of old. True, Korea is defenseless in the sense that she does not possess trained men or weapons of warfare, but the new national awakening that has taken place, the bursting into light of the spark of patriotism that has long lingered in Korea, is not to be regarded with flippancy.

China today is keenly watching Japan in Korea; and in proportion as Japan deals generously with Korea, so will China view the angle from which the actions of the Japanese are now viewed. He even asserted that all the anti-Japanese feeling in the neighboring republic will instantly subside if the Japanese recognize the independence of Korea; and friendly relations such as never before existed will take the place of the present strained feelings between the two nations on either side of the Yellow Sea.

Questions Answered

Rev. Lyuh then expressed his wish to hear any questions than any one in the audience might like to put. One Japanese gentleman asked what sort of a government Korea proposes having if Japan recognized her independence, and whether Prince Eniwha will be put on the throne.

Mr. Lyuh replied that the Koreans will have a democracy fashioned on the most approved principles—a government of the people, for the people, by the people. They had not the least intention of placing the prince referred to on the throne; if the prince came to the new Korea he would be welcomed, but as an ordinary citizen.

Another gentleman desired to know whether it is not better for Korea to remain a Japanese province, as it is not possible for her to stand alone. To this Mr. Lyuh replied that Korea had no foes to fear; China was extremely friendly with her, and the Koreans can enter into an understanding with the Japanese, the understanding to be of a kind that will give mutual benefits toward the protection of each other.

No Compromise; Full Independence

In the course of a private conversation Mr. Lyuh said that the Korean Provisional Government will make no compromise or understanding whereby the full independence of Korea is not recognized. "We have no guns," he said; "we are defenseless; but we believe in our cause. And, while not resorting to force in any form or manner, will not lose sight of the main principle on which we have founded the present provisional government—government of the people, for the people, by the people. The power of faith in a good cause is great, and to this we will pin our trust."—*From Japan Advertiser, November 27, 1919.*

[Mr. Lyuh is one of the many Korean young men who have escaped to China from Korea in spite of the Japanese vigilance, where he obtained a college education in one of the Christian universities established by the American missionaries in China. He is a graduate of the Nankin University and a high type of Christian. He was appointed Assistant Secretary of Foreign Affairs in the Provisional Government of the Republic of Korea and was located in Shanghai with the other officials of the new government de jure.

Some Japanese Christians in China invited him to visit Japan as their guest for the purpose of informing the Japanese public exactly where the Koreans stand and what their representatives in Shanghai intend to do. The later event revealed the fact that this was done at the direction of the Japanese government, with a view to offer high positions to a certain number of Korean patriots to buy their goodwill and submission to Japanese rule. His address before the Japanese audience shattered the Japanese hope of conciliation, and their scheme of bribery failed. As a consequence the Japanese vehemently attacked their government for having Mr. Lyuh in Japan.

The Japan Chronicle of December 25 printed the following translation of the indignant outburst of some of the leading Japanese newspapers.—Editor K. R.]

KOREAN PROPAGANDA IN TOKYO

The opposition seems to have secured a good weapon to attack the Government with in the recent doings of the Korean, Mr. Lyuh, in Tokyo. The blame is laid in the first instance upon Mr. Koga, the Director of the Colonization Bureau, who is said to be directly responsible for the obnoxious Korean's presence in the capital, while it is reported in some quarters that Mr. Koga acted in concert with Dr. Midzuno, the Civil Administrator of Korea, in the matter. At any rate, it is certain that Mr. Lyuh did not come to Tokyo of his own accord, but agreeably to the invitation of a person (or persons) in authority.

Rebels in the Imperial Gardens

The Yamato says that, according to report, Lyuh was invited by some persons in authority, who gave an assurance to the American missionaries that no harm should be done him in Japan. "He was a leader of a band of rebels in Shanghai, the hotbed of Korean intrigues," says the same journal, "and Prince Yi's recent attempted escape from Seoul was for the purpose of joining that body of rebels. The Korean Government did well in stopping him in time at Wiju (sic), but how was it that Lyuh, a leader of the rebels, was allowed to enter the capital of the empire in broad daylight and invite the press representatives to the Imperial Hotel and 200 Korean students to the Y. M. C. A. hall in order openly to carry on a propaganda for Korean independence and pay a call to the various Ministers of State in order to express his views? During all this time the authorities not only took no steps for restraining his actions, but accorded him the honor of seeing the chrysanthemums

in the Akasaka Detached Palace. It was strange enough that a man who openly urged a rebellion in the capital was not arrested and proceeded against forthwith. But he was actually permitted to enjoy the privilege of visiting the chrysanthemum gardens in the palace—an honor which is not easily granted to the generality of Japanese subjects themselves. This may be commented on without any exaggeration as an act calculated to encourage people to subvert the Imperial Constitution and urge them to rise in rebellion."

In a later issue the same journal urges the point with greater ardor.

"Nor was Lyuh the only Korean who was admitted to the chrysanthemum gardens in the palace on the same occasion. There were three other Koreans with him. One of them was Chang, a great friend of Lyuh, and the other two were men specially dispatched by the Korean Provisional Government to come to Japan in company with Lyuh. Chang was in exile because of his convicted participation in the disturbances last spring, but it seems that as Lyuh did not agree to come up to Tokyo unless Chang accompanied him, the latter was allowed to escape from his place of exile to Shanghai. In this way a man convicted of sedition and still undergoing penalty was allowed to see the chrysanthemum beds in an imperial palace—a most astonishing event. As to the two other Koreans, they are said to be independence agitators of Bolshevik tendencies. It may be asked on whose recommendation the Department of the Household admitted these rebels to the palace grounds. We urge that the Minister of the Household should thoroughly sift the matter and give a full explanation thereof in order to remove the doubts of the loyal subjects of the empire."

Temporizing With Rebels

The Chugwai says: "It was undoubtedly with the object of explaining its policy to them that the Government invited Lyuh and other Koreans to Tokyo. But Lyuh is no better than a traitor, concerned as he has been in plotting for an independent Korea, forgetful of the great principle of the Korean annexation and the co-existence of the two peoples. To temporize and compromise with such a man would be detrimental to the authority of the national law and tantamount to a public recognition of the Korean independence movement. It is an ironical coincidence that, while Dr. Midzuno is trying hard to come to an understanding with the missionaries in regard to the administration of Korea and some of the authorities are emphasizing that Lyuh is not actuated by Bolshevik ideas and that he has played no active part in the independence movement, his signature is found among many documents published by the Director of the Police Bureau in the Korean Government relating to the connection of certain American missionaries with the independence movement. The whole affair was a serious error, for which the Government is to be held responsible."

The Government Itself Subverting the National Constitution

"It threatens to become a serious question," says the Kokumin, "that the Korean independence agitators, Lyuh and others, were invited to the capital and treated in a most hospitable manner, as if the Government wanted publicly to recognize the movement which they represent. For this the Government itself has been accused by members of the Gwaiko-Monseki Kwai (Diplomacy Impeachment Society) of destroying the national law and subverting the Imperial Constitution. This is perhaps taking the matter somewhat too seriously, but there is some truth in the accusation. Anyhow, the nation is now nervously sensitive over the problem of Korea, and it stands to reason that at such a juncture such an act would never be adopted except for good and adequate reasons. We trust that the Government will explain what those reasons were, and thereby solve the doubts

of the nation. The grounds for the Korean annexation are as clear as day, and yet propagandists for Korean independence have been invited and treated with every mark of hospitality and allowed to carry on their propaganda work in the capital. We are simply astonished at the boundless magnanimity of the Government—in this particular instance alone."

Freedom of Speech Not to Be Confounded With Breach of Law

The Asahi remarks: "In spite of the good, fair and sympathetic administration and impartial treatment of Koreans and Japanese which the new Governor General of Korea has gone out to proclaim in Korea and is actively engaged in carrying into execution, the movement for Korean independence is being propagated with greater elaboration than ever, an attempt being even made to carry Prince Yi away from Seoul in order to place him at the head of the plot. This is a movement which the Government should treat with particular care, for a false step in dealing therewith would seriously affect the prestige of the Empire and might easily jeopardize the peace of the Far East. The authorities, however, have invited Lyuh, one of the promoters of the independence movement and who occupied an important position in the Shanghai Provisional Government, and not only treated him well, but enabled him to stay in the capital for several days, openly and unrestrainedly propagating the principles of Korean independence. No doubt the authorities had some plan of their own in adopting such a step, but if the so-called equal treatment to Koreans and Japanese is to be carried to such a length, how can the authority of the national law be maintained? The programme of the new Korean administration shows that they are acting on a fair and equitable policy with a benevolent heart—a policy of which we approve. As regards those miscreants, however, who plot to undermine the Government at its foundations in spite of the fair and equitable policy pursued, they should be dealt with according to the dictates of justice seasoned with mercy. An administration which is merely benevolent and tolerates what is intolerable will soon be robbing the State and the Law of their authority. To loosen the reins of control in consideration of the great disturbances in March last so far as to confound freedom of speech and meet-

ing with heinous breaches of the national Law would be another case of scalded cats fearing even cold water!"

A Sentence of Death

One rumor regarding the much-talked-of Mr. Lyuh is that on the eve of his departure for Japan he was sentenced to capital punishment by the so-called Korean Provisional Government, and that he was allowed to come over to Japan only after his having taken a solemn oath that he would not change the principles he has so far espoused. His declaration in favor of the independence movement made in Tokyo is said to have saved his skin. The rumor at least indicates the Japanese idea of the arts which would be practiced upon the steadfast Lyuh—and not practised in vain, if the reported interview since his return to Shanghai has any truth in it.

The treatment accorded Mr. Lyuh, the Korean advocate of independence, is attracting increasing attention in Japan. The Kaiko Monseki-kai, which recently adopted a resolution and declaration vigorously attacking the Government for its attitude towards Mr. Lyuh, arranged for the holding of a public meeting at the Meijiza Theatre on the 18th instant to discuss the problem.

Another Impeachment Meeting

The public meeting for the impeachment of the present Government about the Lyuh affair, arranged by the Kaiko Monseki Domei-kai (Association for the Impeachment of the Government for Diplomatic Blunders), came off on the night of the 18th instant at the Meijiza Theatre, Tokyo. A striking feature of the meeting was the presence of a group of Koreans in a corner of the hall, watching the proceedings. A large number of police officials were also in evidence, an indispensable thing in a meeting of this kind. A dozen speakers took the rostrum by turns, and by these gentlemen the policy of the Government in admitting the Korean to the Japanese capital, and, worse still, allowing him to openly address the Tokyo press representatives at the Imperial Hotel on the independence movement, was torn to pieces. Mr. Ujimura, one of the speakers, described the case as the most outrageous incident in the annals of Japan, while Mr. Kurihara dubbed the present Government "a mad Cabinet" to allow this inexcusable thing to occur under its nose. The proceedings were considerably enlivened by interruptions flung by Korean hearers at the speakers and the retorts made by Japanese hearers.

GENERAL NEWS FROM FAR EAST

MISSIONARIES AND THE KOREAN INDEPENDENCE MOVEMENT

Extract from the Japan Chronicle Dec. 25, 1919.

Mr. Ishizaka, of the Japan Methodist Church, who has been in Korea from the beginning of this month investigating the movements of missionaries, according to the Asahi, returned to Japan on the 14th instant. Interviewed by a representative of the Asahi, Mr. Ishizaka is quoted as stating that his visit to Korea was for the purpose of handing to the churches there the money which he had raised for the relief of those churches, which suffered such extensive damage during the disturbances, and also of seeing how the missionaries were behaving themselves. During his stay in the peninsula he visited many missionaries living at Seoul, Pyongyang, Sunchyun and Taiku, with whom he had familiar talks. These interviews convinced him that not only were they innocent of instigation and incitement to the independence movement, as popularly supposed by the Japanese, but they were fully persuaded of the absolute impossibility of the independence scheme. If there were any undesirable missionaries, they were only two or three out of upwards

of 400 now in the peninsula. The Koreans at Shanghai or in America are under the impression that these missionaries are the supporters of the independence movement, and often apply to the Korean Christians at home for prayers for the success of their movement. What the Government General of Korea regards as the most powerful evidence illustrating the instigation of the Koreans by the missionaries is no other than the messages Korean Christians receive from the rebellious Koreans at Shanghai asking for these prayers. This attitude on the part of the Government General is highly resented by the missionaries. At his interviews with these missionaries Mr. Ishizaka told them that he had not the slightest suspicion as to their connection with the independence movement, but they did not take him at his word. In the opinion of Mr. Ishizaka, the instigation of missionaries was by no means the cause of the Korean disturbances, but the Korean antipathy to the sabre administration of the Government General was the actual cause. Whatever persecution may be launched, it will be impossible to put

a stop to the prayers for independence; there is no other way than to leave them to pray as they please until they become convinced of the fact that the missionaries are not supporters of their movement. The Government General complains that the missionaries allow the Koreans to pray, but Mr. Ishizaka learns that the Koreans do not listen to the advice of the missionaries to stop praying.

The Korean situation, Mr. Ishizaka thinks, does not inspire any particular anxiety. The only cause of his anxiety is that the anti-Japanese Chinese Christians at Shanghai may give support to the Koreans there. Mr. Ishizaka intends to visit China in February next with either Mr. Shimada or with Dr. Yoshino for the purpose of establishing a thorough understanding with these Chinese. He thinks that the best way of properly guiding the Koreans is to send to Korea those missionaries who have learned to understand Japan well during their stay in this country. The attempt to guide the Koreans by the Japanese can only serve to add to their hostility against Japan.

PURGING TOKYO OF CHRISTIANS

Extract from the Japan Chronicle Dec. 25, 1919.

According to the Yomiuri, since the recent collision between the Salvation Army and the students of the

Religious College at Kanda, Tokyo, anti-Christian sentiment has been growing among the Japanese Buddhist students, who regard Christianity as a creed incompatible with the principle of centering in the Imperial Household. A movement is now on foot among these students with the members of the Buddhist Students' Associations, composed of students of Waseda University, as the moving spirits, to start a vigorous crusade against Christianity. It is reported that these anti-Christian students held a meeting at a certain place in Tokyo on the night of the 18th instant to discuss the means of accomplishing their object. They seem to be desirous of obtaining the consent of Dr. Uesugi, a professor of Tokyo Imperial University, to direct their movement, but it is considered problematical whether the professor will consent to assume the task. Dr. Uesugi is an earnest advocate of the principle of centering in the Imperial Household. Mr. Toyota, one of the promoters of this plan, is quoted as expressing his determination to purge the capital of Christians by June next.

[This may be news to those well-meaning but uninformed American Christians who stated publicly that there is no anti-Christian feeling in Japan.—Editor K. R.]

CORRESPONDENCE

DOUBLE-DEALING IN DIPLOMACY OF THE JAPANESE

BY C. WHANG, DIRECTOR OF THE KOREAN INFORMATION BUREAU AT SHANGHAI

Extract from the China Press Dec. 10, 1919.

Even at the risk of repeating that which has been reiterated by others, yet in view of the credence which the hearer may attach to the utterances of the Japanese publicists and statesmen, it seems that the world cannot be any too strongly reminded of the Japanese circumlocution in her foreign relations. Time and again representative Japanese holding the highest positions of state have not hesitated to make statements which they had not the least intention of putting into practice. To tell how Japan violated her treaty obligations in respect to Korea, her interpretations of the treaties in regard to the "open door and equal opportunity" in China, and more recently how well she keeps her promise in regard to Shantung, and so on ad infinitum concerning her broken promises, is too stupendous a task. All these flagrant and willful violations of her covenanted word prove unquestionably the Japanese hypocrisy in her foreign relations.

Japan likes the other nations of the world to think highly of her; therefore she takes great pains to mould public sentiment in America and Europe favorable to her selfish purposes. It was for this reason that Dr. Midzuno, the Civil Administrator of Korea, called all the foreign missionaries and others in the Imperial Hotel on November 25 apparently to hear their wise counsel, but actually to tell how much he had done and hoped to do for his "Korean brethren."

Flogging in Korea

A raw westerner might have interpreted those fine phrases of Dr. Midzuno on their face value, but at the very moment he was telling that he had abolished flogging, Koreans were flogged and tortured to death for demanding a chance to live a man's life. And yet here was Dr. Midzuno, the second authority in Korea, telling most

solemnly a body of foreign missionaries that all forms of torture and flogging had been done away with. As far as the Koreans are concerned, Dr. Midzuno, or any Japanese for that matter, may talk until doomsday about reforms or contemplated reforms, but unless they show their sincerity by deeds mere harangues will do no good.

Actions speak louder than words, and in the light of past experience it is madness for a Korean to believe that the Japanese will do what they preach so loudly. The soul of Japan's foreign policy is the hegemony of the Asiatic races under her military dictatorship, and unless this fundamental policy is radically changed it is idle to talk of "reforms" or "contemplated reforms." Cabinets may change and ministers may come and go, but the dream of the dominion of the Asiatic races under Japan's leadership is always one and the same. The means may be different, but the end in view is always "Asia for the Japanese." In this fancy of Asiatic conquest Korea is but a stepping stone to the vast hinterland of unlimited possibilities and resources; and unless this all-absorbing policy of Japan is changed it is futile to talk of reconciling the Koreans or of preserving the world's peace. As long as Korea is in the hands of the ambitious islanders the threat to the world's peace will be there.

Japanese Reforms

The Japanese speak much of reforms. What reform of importance did they make that was destined to win the heart of the Korean people? The governor is a militarist, the hated gendarmes are still there, and the reported abolition of the gendarme system is only in name and not in spirit; for where the gendarme is substituted by a police the very same person with changed uniform is used. The first of the so-called reforms which the Japanese capitalizes is the revision of the cemetery law, which is of little or no importance. Dr. Midzuno says that more schools will be built, but is silent as to whether the Korean language and Korean history are to be taught, or whether a Korean culprit is to be tried in an unknown tongue or in the language which he understands. He is very silent on these fundamental reforms. The statement made on November 28 by the Japan Advertiser in

an editorial commenting on Mr. Lyuh that "the picture which he (Lyuh) will take back is not that of a military administration," etc., is not in accordance with the facts. Just one Japanese paper, the Kokumin, said on November 27, Korea is "still on a volcano," fully ten months after the outbreak of the independence movement. The equal treatment in the Imperial Rescript and the kindness that was in store in Premier Hara's speech for the "Korean brethren" are only for foreign consumption.

Back in Korea torture and flogging are in vogue just as ever. It would be the height of absurdity to believe that subordinates would resort to those tortures and floggings that were not sanctioned by the higher authority, as the men responsible sometimes claim. For if that was really the case why don't the authorities give to those insubordinates the same medicine of torture and flogging which the disobedient underlings used to cure the Korean of his patriotism. Behind all these fine stock phrases of the Japanese rulers of Korea it is significant to note that there is not a hint whereby the Korean may hope for the day when he will be allowed to solve his own destiny, yea not even a mention whereby Korea is to be represented in the Japanese Diet.

But One Foe

Unless the beacon light of ultimate complete self-government is held out to the Koreans it is all bosh to talk of reforms and reconciliation. With the strong consciousness grown up during a continued government and history of forty-two centuries, and with the new ideas of the world stimulating the Koreans to fresh imagination, the Japanization of Korea is impossible. It is best to face the facts. Out of the cataclysm and dilapidation of Europe rise Poland, Czecho-Slovakia, Finland and others assuming their place in the family of the free nations, and yet who dreamed five years ago that Poland five years hence would free herself from the shackles of the most powerful autocracies and become an independent commonwealth after a national extinction of 147 years?

If the Bismarckian Germany, with her preponderance of power and population over Poland, failed to Germanize Poland, then one can pretty safely say the same thing in regard to Japan in Korea. Germany had six times as many people as Poland, while Japan has a little less than three times as many people as Korea. Poland had three foes to contend with, while Korea has but one.

People Competent

The doubt which some people entertain, mostly through Japanese propaganda, as to the ability of the Koreans to govern themselves is unfounded. If the wild tribes of the Philippines can be trained to such a point of responsibility that the United States felt it safe to pass the Jones Act, giving complete independence to the islands in the very near future, then the most refractory Japanese have to admit that Korea, with a history of organized government of 4200 years, will be more than able to take care of itself, if given the chance. Granting that the old Korean government was the worst in all Asia, that in itself is no argument that the Koreans will have the same rotten old government, or that they cannot govern themselves. The cry of the imperialists is always that the subject nation cannot take care of itself. When can the Koreans learn to govern themselves when the Japanese think, act and talk for us? There is not that vastness of territory or the difference in dialect to impede a representative form of government in Korea once it is freed from Japanese domination. The Korean race is one of the most homogeneous in the world, and its claim for self-government is irrefutable. To be sure, Korea is weak, but are there not in this world countries just as weak? Korea has two of the most fundamental requisites of an independent nation; namely, people, twenty millions of them, and land, 82,000 square miles; and from these two standpoints she is not the

weakest in the world. Some of the South American republics have a little over one million people, but nobody ever questions their sovereignty.

Before giving any credence to the assertion of the Japanese statesmen it is best to view them in the light of past experience. Men like Baron Goto said in America that Japan was doing in Korea exactly what the United States did in the Philippines and Cuba. We of the Orient know that this is not true, but Americans may believe statements by unscrupulous Japanese and hesitate to believe the stories of the Japanese atrocities in Korea. America freed Cuba and intends to do the same with the Philippines, while Japan has not the slightest idea of ever freeing Korea. The facts are there, and facts speak louder than words.

"Korean Brethren"

Unless Japan retreats from her cherished dream of Asiatic domination—namely, Asia not for Japanese only, but for all Asiatics—and contents herself to build up a purely industrial empire in accordance with the moving spirit of the age, then all the fine talk of reconciling the "Korean brethren" is wasted energy. Today she complains that the Americans and the British are stirring up anti-Japanese sentiments in China, forgetting that it is their own blunder that is creating the deep hatred of the Chinese.

As a means of promoting the greatest happiness of the greatest number the advantages are all with the plan where a free Korea and a China friendly to Japan is brought about. Instead of playing her destined role of the teacher and the true leader of the Asiatics, Japan assumes the role of a conqueror and wants all Asia to do her homage. It remains to be seen whether the day of repentance will come from without or from within, but come it must sometime. Abraham Lincoln once said that you can fool somebody all the time and everybody some of the time, but not everybody all the time. This applies to Japan. She may hoodwink America and Europe for some time, but there are limits to one's patience.

Japan never puts into practice that which she preaches so loudly. She has one set of reforms for the hearing public and another in force in Korea. She pledged to send one division to Siberia, but she sent about ten times that many. She has one kind of "open door" in operation in China and another in Washington, London and Paris. It is a wonder that foreigners are so susceptible to Japanese wiles.

JAPS CRUSHING PROSTRATE KOREA

New Haven Journal-Courier Dec. 30, 1919

Captain J. W. Graves, of Yale School of Religion, has just received a letter from Dr. Frank Schofield, of Seoul, Korea, which indicates that the "reforms" in that unhappy country are not so real as the Japanese press suggests.

The letter, dated November 17, 1919, from Seoul, is as follows:

"My Dear Captain Graves:

* * * * *

"You have no idea of the frightful torture to which these people are being subjected. A young man was in to see me a few days ago. He had been strung up to the ceiling seven times; his head drawn back and tied to his arms, which had been previously fastened behind him, five times. Then off and on for a period of four days water was poured into his nostrils; then for three days soap and water, and finally a pepper tea which made him unconscious. The Japanese torturer then told the Korean policeman to pull out the young man's toenails. The Korean took the pliers and pulled a piece of flesh off from the inner side of the toe. As it bled freely, the Japanese torturer was satisfied. (And this since the reforms.)

"One of the finest and most educated of Korea's young women is now attending the hospital for a broken ear drum, due to promiscuous beatings, and she was later discharged as innocent.

"A policy which necessitates such brutality is, to say the least of it, immoral. There are just two openings in the future for Korea's noblest men and women—the jail and exile.

"Most of the middle and high schools in Seoul, Pingyang and Taikyū are closed. The students demand that they have more Korean language and some Korean history. As I told you, the government burned all the Korean books of history some years ago.

"We have no reform of any value yet, save the changing of gendarmes into policemen and the placing of the police under the provisional governors instead of the military. I saw the Prime Minister of Japan—Hara—and he told me that they were going to assimilate the Koreans. I replied, 'Then your policy will end in a bloody revolution.' If you should ever hear any one talking about home rule for Korea, please contradict him; the Japanese intend no such thing."

Captain Graves is a Canadian, and served in the Canadian army during the war. He visited the Far East, including Korea, last summer.

LEAGUES OF THE FRIENDS OF KOREA

NEWBERG, OREGON

The citizens of Newberg, Oregon, held a mass meeting on December 14th, 1919, and organized the League of the Friends of Korea in that city. The following officers were elected:

President—Dr. Charles E. Gibson.
Vice President—Miss Helen G. Mendenhall.
Secretary—C. S. Piel.
Treasurer—Prof. John D. Mills.

The following resolution was adopted at the mass meeting:

"Whereas, Korea has enjoyed the full sovereign rights of an independent state for more than forty-two centuries; and

"Whereas, Japan has infringed upon the rights of Korean independence and annexed her in 1910 by force of arms without the consent of the Korean people; and

"Whereas, Japan has practiced the policy of denationalization and degeneration with every means of oppression and cruelty; and

"Whereas, The entire people of Korea have unanimously declared for their national independence and have organized a republican form of Government based on the principles of right and justice; and

"Whereas, The Japanese government has encouraged the Japanese officials and soldiers in Korea in killing, arresting and torturing of men, women and children; and

"Whereas, The Christian religion is being persecuted, resulting in burning of churches and destroying of the Bible; and

"Whereas, It has been clearly shown that the Japanese and the Koreans could not live together in peace; and

"Whereas, The only solution of the Korean question is the complete independence of Korea. Therefore be it

Resolved, by the mass meeting of the people and Christians of Newberg, Oregon, assembled on the 14th day of December, 1919, That we protest and declare against conditions caused by the Japanese; and we shall appeal to the United States government to take such measures as will halt the continuance of the injustices and horrors in Korea by the autocratic, imperialistic government of Japan. We declare we will help the oppressed people of Korea in their effort to establish a government under which they wish to live; and be it further

Resolved, That a copy of this resolution be transmitted to the President of the United States and the chairman of Foreign Relations Committee and the Senators and Representatives from the State of Oregon."

KOREAN MEETING AT THE BOSTON UNIVERSITY

Dr. Syngman Rhee and Mr. S. A. Beck spoke at a meeting held at the Boston University and the following notice was given in the Boston Transcript January 12, 1920:

Korea for Democracy

President of Asiatic Republic Tells of His Country's Struggles Against Japan—Dr. Beck Speaks of Japanese Atrocities

"If the recent world war was fought for anything, it was fought for democracy against autocracy. There are now 20,000,000 Koreans struggling for the principles of democracy and Christianity against the imperialism of Japan," declared Dr. Syngman Rhee, president of the provisional government of the Republic of Korea, speaking at Huntington Hall, this noon, at a Boston University assembly.

"These people are being martyred under the military rule of Japan," continued Dr. Rhee, "after they have managed to maintain their independence for 4000 years. For 4000 years they have had their own culture, art, literature, science and civilization. In 1905, Japan proclaimed a protectorate over Korea, after longing for centuries to secure a foothold on the mainland of China. In 1910 she made Korea a Japanese province. Yet even under Japanese military rule, and with the nation honey-combed by Japanese spies, the Korean declaration of independence was issued at Seoul last year. It was purposely made as much as possible like the American, and contains as many provisions for the liberty of the people as does yours. Immediately after this proclamation, and while the Korean people were making peaceful demonstrations for the republic, the Japanese atrocities against the people began. No atrocities that the Germans committed in Belgium were worse than the Japanese methods of subduing Koreans.

"We Koreans are struggling and fighting for the same principles as those of America. We are standing for Christian principles. We need American capital to build up Korea, but Japan stands against American capital. We stand for the open door, not only in Manchuria, but for all Asia, while Japan stands for those imperialistic methods that started the Great War. By the terms of a treaty made by the United States with Korea, you guarantee to guard our nation against outside aggression."

Following Mr. Rhee's address Dr. S. A. Beck of New York, told of his experiences in Korea last March during the demonstrations against the Japanese. He stated that he saw peaceful paraders of all ages ridden down by Japanese cavalymen for shouting "Hurrah for the Republic."

"Heads were cut open, and men and women were thrown in jail by the hundreds for cheering the republic," he declared. "More than 200 persons were jammed into one prison for this 'crime.' Korean schoolgirls were brutally flogged or beaten over the head by the Japanese soldiery and police, and then flung into jail for further sentence. This is still going on under the present so-called civil administration in Korea, and will continue to go on while the Japanese are in control."

STUDENTS' CORNER

The Japanese are very anxious to have the League of Nations established and profess to have great faith in such an organization, yet, according to the reports from Japan, they are very anxious to renew the Anglo-Japanese Alliance after July, 1921. The primary object of the Anglo-Japanese Alliance was to put a check upon Russia and Germany in the Far East. There is no reason now to fear either Russian or German aggression in Asia, therefore there is no valid reason for Great Britain or Japan to continue this alliance, especially when they say they have so much faith in the League of Nations. The only possible benefit of the renewal of the Anglo-Japanese Alliance will be to the Japanese in their aggression in China. Such an alliance will naturally tend to "muzzle the British Lion" to some extent, and Japan will have a free hand on the Asiatic Continent; however, I do not believe the British lion will be willing to accept the Japanese muzzle without first obtaining an adequate compensation in return. As far as the British commercial interest in China is concerned, it will flourish better with the American "open door" policy than under the Japanese scheme of spheres of paramount influence. I hope the public opinion of the British Democracy will not advocate the continuance of a partnership with the Japanese militaristic autocracy.



The Allied and associate powers have heretofore maintained a strict blockade in Russia ever since the collapse of the Kerensky government. It was intended to punish the Bolsheviks, whose existence is greatly feared in America and Europe. To the regret of these powers, the Bolsheviks, instead of perishing under the economic pressure from without, extended its influence in all directions, Kolchack, Denikin, Judineth, et al, all have been overpowered and now the greater part of the old Russian Empire seems to be under the sway of the much-feared Bolsheviks. This condition seems to have aroused renewed apprehension on the part of the European Allies, and the Supreme Council in Paris has decided to lift the allied blockade in Russia.

The official language they employed in taking this step is rather curious, in that the allied powers do not intend to enter into any relations with the Bolsheviks, but are willing to open trade routes with the Russian people. At the same time England is said to be preparing a formidable military expedition to northern India and Persia, with a view to checking the Bolsheviks from entering into regions southward, which are really the fattest preserves of the English people. We are wondering how the Russian people will take this new policy of the allied powers. Extending the olive branch with one hand and preparing the mailed fist with the other must puzzle the crowd in Moscow.

If Bolshevism was a menace to civilization before, is it not now? Why then send manufactured goods to them so they can ameliorate their condition economically? If conciliation is the new policy, why this new military expedition to India? Perhaps this is a safe plan for all emergencies. If the power of Bolshevism cannot be overwhelmed by physical force, the reopening of commercial relations may pave the way to recognize the soviet government at some future time. On the other hand, if there is a chance to crush it by the mailed fist it will be done by this military preparation. We hope that future developments will not vindicate the theory that "might is right," and that the settlement will be made on the basis of justice for all parties.

Mr. Wilson's fourteen points formed the basis upon which all the belligerent nations agreed to stop fighting, and on which they all agreed to make settlement for lasting peace. For some reasons the fourteen points did not appear conspicuously in the covenant of the League of Nations or the Peace Treaty. We believe that is the reason there is so much turmoil and unrest in the world. Instead of trying all kinds of compromises and preparations to meet various emergencies as they are apparently doing, why can't they resurrect Wilson's fourteen points once more, and draw up an instrument that will give all parties concerned justice and a square deal? We believe that the peace of the world will ultimately come out of the spirit of justice, without which there will never be a lasting peace.

Even the worm turns, so these weak and oppressed people will sooner or later turn against their oppressors. Besides, there are more oppressed than oppressors in the world. The former class numbers more than one-half of the total population of the world, and in case they should join their hands and create an eruption, it will not be very comfortable for the latter class, no matter how strong or how powerful they may be. This is the time when the far-sighted statesmen of the world ought to get together and take some heroic action not in conformity with preconceived ideas and time-worn traditions, but in accordance with the principles of justice, then this impending calamity may be avoided, and lasting peace will be established.



The "reformed" government under Admiral Saito in Korea now comes out with the statement that the turmoil in Korea is due to the prayers of the Korean Christians, beseeching divine help for deliverance of their nation from bondage. The Japanese authorities requested the American missionaries to stop the Koreans from offering such prayers and informed them further that if such prayers were not suppressed, the Governor-General would consider the American missionaries as accessory to the fact of the Korean rebellion. The absurd actions of the Japanese officials in Korea are certainly laughable, were it not such a tragedy. The American missionaries have no inclination, nor have they the right to suppress the Korean people from offering such prayers. Even if they had the inclination or right, the Koreans will not follow their advice in this matter. The Koreans feel that it is their God-given privilege to offer such prayers as they see fit, for they believe that their cause is just according to God's law. Instead of making such a foolish attempt, I would suggest to the Japanese to emulate the Koreans, and learn to pray on their own account.



The Japanese idea of modern civilization is graphically illustrated in the following statement of one Adachi Kinosuke: "I shall be frank about it—I shall say that we are carrying things with a high hand in Korea. We have gone into the backyard of our neighbor and are telling him to kindly move on simply because we need his home. We are doing just as the Americans have done with the Indians, rightful owners of America; just as the Britons have done to the Hindu; just as the Russians have done to the Tartars; as Germany did in South Africa, and the French in Cochin-China. Nippon has joined the house of Great Powers. She is becoming civilized." This is about the severest indictment ever brought against civilization. The Japs never see things below the surface. Whatever wrongs these so-called Great Powers have committed in the past, were committed in spite of civilization, not because of it.

If you desire information on the Korean situation, subscribe the "KOREA REVIEW." This is the only periodical which devotes itself entirely to this subject. Sign the enclosed subscription blank, and mail it today, to

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In spite of the strict censorship the Japanese Government has established, we are in touch with Korea through subterranean channels. We do not print any information from Korea unless it comes to us from unimpeachable authorities. That makes this journal very valuable to those who seek the truth regarding Korea and the Far East in general. The subscription is \$2 per annum and it is fully worth that and more. We are not carrying any advertisements, depending on the subscriptions to defray the cost of publication. Will you subscribe today by returning the enclosed subscription blank after properly signing your name and permanent address?

THE SPIRIT OF KOREA

By Julian Park

(A Korean Student in Princeton University)

KOREA lies now in the sullen corner of the earth,
With power weak that might have been a soul of her new birth,
And robbed and plagued and tortured by the cunning brutal hand;
In terror breathless, she could not make the world understand
The deeds unjust and cruel that the oppressor tries to hide,
And that lie hidden to the face of the world's conceited pride.

O Time's lone tragedy that hangs on suffocated tears,
Reflecting the calm patient strength of hopes and not of fears!
Although the sad tears well in pains and dim the visions new,
There are, beneath the crushed form, the eager passions true
Which rise high till the hands of Good Samaritans shall hold
The pallid face, among the lights of the world, to make it bold.

Remember, for o'er forty hundred years, old CHOSEN fed
The people, cradled all her babes in perfect peace, and led
The youths brave and the men wise with a nation's golden Right
And Honor that would stand today as a towering delight,
With splendor of the steadfast calm and freedom in her breast.
Oh! Will this ancient spirit loyal, in despair, e'er rest?

Behold! the pines that stand along the icy slopes of North,
Always so green and strong which seem to keep their ancient worth?
May, then, the Soul and Spirit of Korea e'er be strong
And dauntless in her strife to overthrow the arms of wrong,
In all the barren stress of woe and painful destiny,
With new-born spirit, for the sun-lit crown of Liberty.

Sydney, New South Wales.

March 1. 1920.

Dear Mabel:-

I intended to answer your letter before but somehow I have not. I seem to have a good many people to write ~~to~~ and not a great deal of time to do it. But I do so love to hear from you. It seems like a bit of home, and there are no friends quite so dear as the home folks. People at home have been wonderfully good about writing to me. I lettered a few days ago came from Mrs Wells, which was so good and new. And all

the letters are so loving and sympathetic for our dear people. They certainly are having a hard time, but are so brave and courageous in all their suffering. We were fearful lest efforts along that line would take their thoughts from the church, but instead we find if anything a greater zeal, and increased attendance and many new believers in a number of places, while in others where there were weak churches, or the leaders were seized or in hiding there has been a falling off, of the weak ones, but greater strength in those who remain. A recent letter from Peking says that they are having a campaign for new believers in connection with the Miss Bible class now in session. They say the heathen are just waiting to be preached to. They have seen the fortitude and strength of our people in distress and feel the need of it themselves, and want to become Christians too. I am up here in Seoul in a few weeks helping in the Bible Institute. This is a place of about 25000 Korean and 100 Japanese. About one half of the Korean population is Christian, and there are two large strong churches to care for them. There are so many people that the Sunday school in each church has to be held in 3 sections, one for men, one for women, one for children. At the woman's

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Sunday School yesterday at North Church
where I have a class there were 83. were in
present. They have to have them in there
retours to have room to make classes. For
the public service it does not make so
much difference if they are crowded.

You notice I am writing on March 1st
this day we have been looking forward to and
wondering what would happen. It was
one year ago to-day that the demonstrations
began asking for independence from
I for sale. There have been many
promises promised this last year, and
according to I for use for some in effect,
but some how the rest of us are
unable to see much change. It is
thirteen months ago in our
financial was held for a time and
fell in to their hands and for a

Torture in Chang Y^unEub, March 1-2, 1920.

Chey Wun Chik is a boy, thirteen years of age Korean count, which equals twelve foreign count.

When the demonstration took place in the evening of March 1st, he went out and with others ^{and} called "Man-sei". He called twice with the crowd in two different places. He then started for his home when a Japanese police officer and two Korean policemen arrested him and took him to the police station beating him and kicking him on the way.

At the police station there were upward of forty persons under arrest, and the police examinations began. If men denied having taken part in the demonstration they were beaten to compel them to confess. Among the whole number there were nine or ten who had not taken part, and these suffered more than the others because they refused to confess. Tortured was administered to many of them in the way described below. Men were also tortured and beaten to compel them to testify against others.

This boy was examined in his turn. They asked him if he had called "Man-sei". Admitted that he had. Then they asked him if a man named W "Chey Tong Wun" had called. He replied that it was night and he did not see him and did not know whether he had called or not. He was asked a second time, and made the same reply. He was then tied with his hands behind his back. He was tied by the wrists, and by the arms drawn tightly back just below the shoulders. He was then laid down with his feet and fore-leg folded back under the thigh. A thick iron rod several feet long was inserted between the foreleg and thigh close to the knee-joint. One or two men on each side of him then put their weight on the ends of the rod. The boy was finally compelled to say that Chey Tong Wun, the man named above, had called "Man-sei". After this examination he was sent into an adjoining room where he stayed till morning when he was re-examined and in the evening of that day was released. During the following two or three days he was called up a number of times for re-examination but was finally released for good. At one of these times a Japanese policeman, "Song-Po" by name, beat him and kicked him severely. For a number of days the boy could walk only with great pain and difficulty. His legs were badly swollen for days. When seen on March 11th, the swelling had gone down but the legs were still black and blue.

Among others examined at this time was a man, Moon Yun Koon, about twenty-five years of age. He had not called "Man-sei". To compel him to confess to having called he was tortured in the manner described above till the skin broke and the flesh burst through. He was also beaten about the head till head was swollen to the point of completely closing his eyes. It was uncertain for some time afterwards whether he would live or not.

The people living near the police-station could not rest because of the cries of the men who were continually being tortured within. As men came out from the police station they were met by men who volunteered to carry home on their backs those who were unable to walk.

G. R. Wilson
SEVERANCE UNION MEDICAL COLLEGE
NURSES' TRAINING SCHOOL
SEVERANCE HOSPITAL

OFFICE OF THE DIRECTOR

G. R. WILSON, M. D.

SEOUL, KOREA

1920

SEP 21 1920
PRESBYTERIAN CHURCH OF KOREA
PRESBYTERIAN CHURCH OF AUSTRALIA

RECD. SCOTT

APR - 21920

March 2, 1920.

Ansd.

Mr. Geo. T. Scott,
Secretary, Cooperating Board for Christian Education in Chosen,
New York, N.Y.

Dear Mr. Scott:

I am taking advantage of an outgoing mail to drop you word that I have just had a call from a representative of the Religious Bureau of the Government General, who tells me that a regulation was passed yesterday permitting the use hereafter of religious services in the curriculum of private schools, and of the study of the Bible.

He also informed me that permission was being granted to Severance and the Chosen Christian College to use either Korean, Japanese or English as a medium of instruction. I enquired whether this concession applied also to Higher Common (Middle) schools, but he replied that the regulations still required that Japanese be the medium of instruction in these schools.

I am writing unofficially now, but when the regulation is in print and translated I shall send you further word.

I might add that yesterday was the anniversary of the outbreak of the independence agitations. The authorities for weeks back have been expecting trouble, and last week the principals of Mission and other schools were hailed before the provincial Governor and instructed what steps they were to take in the event of students absenting themselves from study. Military parades were very frequent and on Sunday, February 29th, and yesterday the streets were patrolled by gendarmes armed with rifles, and military parades were frequently met, sometimes on foot and sometimes mounted. Autos filled with men in uniform dashed hither and thither. The principal street intersections were guarded by armed gendarmes.

Whether or not this display of force averted trouble, we cannot say, but the Koreans in Seoul did not "go off" to any extent. The shopkeepers on Chongno (the Y.M.C.A. street) did not take down their shutters and were forcibly opened up, and the prisoners in one of the jails yelled "Mansai" for several minutes. Outside of these we have not heard of any trouble. Inspectors from the Educational department and secret service men were sent to all schools and they remained all day. There are also two men assigned to duty in Severance to-day and I presume there are also men at the C.C.C. The students are attending as usual. Two medical students were released on Feby. 28th before the expiration of their terms.

Please let Dr. Brown and Dr. Gulick know of this.

Very sincerely,

G. R. Wilson

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MARCH, 1920

Vol. II., No. 1

THE TRUTH ABOUT KOREA

BY NATHANIEL PEPPER

(Continued from last number)

No. IV.

WHERE THE PINCH COMES!

Peking—I have said that the professed aim of the Japanese school system in Korea, the enhancement of the habit of industry among Koreans, would be praiseworthy if the Koreans were later given scope for its exercise. I have said also that it could be shown that they have not been given such scope by the Japanese. I think it can be shown that the Koreans are debarred from material progress as thoroughly as from intellectual progress.

Now, in the first place, you will be told again and again by travelers and by Japanese that materially Japanese rule has been a boon to Korea, that the Koreans are economically better off than ever before. To a certain degree, that is true, and for it Japan should be given all credit. Material benefits there have been; splendid roads have been built where before were only footpaths; drains have been laid, substantial bridges have been erected, streets have been widened, a good railway crosses the country, telegraph and telephone lines are almost everywhere, waste land has been reclaimed. Above all, there has been the splendid program of afforestation, which is already turning green the barren, nude hills of ten years ago. From all these Koreans have profited. They will admit it, but they will say also that the profit to them has been incidental and accidental, that the material improvements have been carried out not for their good, but for that of the Japanese. And they will point out that only such improvements have been made as would profit Japanese and made only when they profit Japanese, and also that means are taken by the government to frustrate Koreans' getting too much accidental profit. They have benefited, they will say, but the credit is not due to Japanese intentions.

And it is true that if you take the material development of the country in any aspect, you will find that those engaged in the activities it has opened up are all Japanese. There has been agricultural improvement; the

best rice lands are owned by the government-controlled Oriental Development Company. Rich forest lands have been cultivated; they are owned by Japanese syndicates. Fisheries constitute a considerable industry; you will search the coast carefully before finding a Korean net larger than just enough for his family's food. Valuable reclaimed lands give a large annual yield; it goes almost exclusively into Japanese bank accounts. Numerous import houses do a big business in the cities; their signboards bear Japanese names. Why? Well, put down a large part of it to traditional Korean sloth, to lack of enterprise, to lack of capital, for those factors do exist. But there is a large part that cannot be so explained. It cannot be explained except in the light of the word discrimination.

Suppose, say, that a new section of land has been reclaimed and is to be parcelled out to settlers for development. Announcement is so made by the government. But it is made in Japanese papers and in gazettes on police station bulletin boards, also in Japanese. That immediately excludes a large part of the population. But assume that it does not, that Koreans and Japanese are apprised of the news alike. Suppose that a group of Koreans files application for a part of the land. It goes, of course, to the magistrate, whence it must be sent to Seoul for the governor's approval. Suppose the Koreans are the first applicants for the piece of land designated and no Japanese apply until three days later. What happens? Invariably the Korean application is withheld until a Japanese application has been filed. The Japanese application goes forward to Seoul first and the Japanese get the permit and the land. Often it does not even go so far. Often when new forest preserves are to be awarded or new fishing rights granted or newly reclaimed land allotted, word is slipped out in advance to favored Japanese and the rights are disposed of before even Koreans are aware that there are any. Suppose, again, that there happens to be a good market for grain in, say, Taiku. A Japanese merchant and a Korean merchant buy some near Antung and bring it down to Taiku by railway. The Japanese merchant's grain will be cleared immediately, the Korean's will wait three days. This is even more true with imported goods. Japanese goods go through the customs in a day or two. Goods consigned to a Korean

or foreigners will wait a week, two weeks, three weeks. These are not hypothetical cases; they happen every day.

Here is a definite instance. Last Spring there was drought in Korea and the grain crops were severely affected. The price went up. Both Korean and Japanese merchants rushed to Manchuria, where grain was both plentiful and cheap, bought large quantities and brought it down to the South Manchuria Railway for shipment to Southern and Central Korea. And the Korean-owned stocks were left to rot in the railway yards, while the Japanese were rushed down. The Japanese grain got the famine prices. By the time the Korean got delivery the price had been forced down.

Again: In Shen Chen the Chosen Railway—government-owned, of course—has set aside a plot of land where grain merchants can store their holdings after its arrival, while they negotiate loans at the banks. But this plot is accessible to Japanese only. Koreans either cannot negotiate loans or must build their own elevators. And if you go to the railway station at Pyeng Yang, for example, and look over the rickshaw coolies, you will find all those at the exit to be Japanese. The Koreans are fifty yards back. They get whoever may be left, if there is anybody. The railways, the banks, the transportation companies, the customs offices—all the instruments controlling business are in government hands. And the government is all Japanese and it uses its weight, not only in large affairs, but in small.

A foreign agent in Seoul told me this story. He had sold a motor car to a Korean in a small village for use as a motorbus to and from the railway station thirty miles or so away. The deal had been closed, a deposit or "bargain money" had been paid. The car arrived and the agent so notified the Korean. Then he received a letter. It was from the Korean. It said that he had filed his application for a permit for the car and had been granted it, but when he had gone to the police for permission to draw the necessary money from the bank—such permission has been necessary in the past—the police refused. And then the time within which the permit was valid expired—and soon a Japanese appeared on the run with a motorbus.

These tactics are not unfamiliar to foreigners who live in Manchuria and Japan; but there a foreigner can move; most Koreans can not. They can not, that is, but nearly a million have been compelled to by such competition, and the rate of emigration to Manchuria is now estimated at 100,000 a year.

I said in the last paragraph that Koreans have been compelled to get police permission to draw money out of their own bank accounts. Since the uprising in March that has been mitigated somewhat, but even today a Korean who wants to draw more than 1,000 yen at his bank must fill out a lengthy document stating his reasons. And, if the reasons are not satisfactory, he will receive a call from the police. And in the homes of the very rich there is always a Japanese so-called steward, whose duty it is to supervise all expenditures, to report thereon to the officials and to forbid any that either he or the officials may happen to disapprove.

Is it strange, then, that Koreans are not found high up in commercial and financial enterprises? Is it to be expected that they would be? I have talked to men, wealthy men, who have business experience, business ability and business ambitions and who have made business ventures only to find the Japanese well set against them. To open any business of any kind a permit is necessary, and that permit will be delayed and delayed endlessly unless Japanese are given representation if not control. It is done in devious ways, of course. Either the application is not correctly drawn or the Koreans

are submitted to lengthy cross-examinations again and again, or they are unable to buy the necessary stocks except at prohibitive prices, the stocks being in Japanese hands. Pressure of an unmistakable kind also is brought to bear on Koreans to buy only of Japanese. Chinese merchants gave me numerous instances.

"For us," as a wealthy Korean in a northern town said, "there is this future: to act as the small shopkeepers, to sell Japanese manufactures at their prices. All opportunities of real wealth are closed. No Korean can get in on the 'ground floor' of anything, even if he sees the entrance first. We are in their hands wherever we turn, whatever we do. We can do their bidding or, if we are rich enough, retire. I fortunately am rich enough. And I am retiring, though I am still in my forties and active."

The real throttle-hold on the country, however, is in the hands of what is known as the Oriental Development Company. This is a corporation that was formed by a Japanese syndicate in 1908, when the Japanese were clamping the vise on Korea. Its capital was 10,000,000 yen with shares at 50 yen. First the promoters went to the Korean government and compelled it to subscribe to 60,000 yen, using the Japanese protectorate authorities to bring pressure. The government, being penniless, of course could not pay for the shares in money, so the company took crown land instead. It chose the land itself and chose the best rice land in the country. The government got the paper share certificates. Two years later, when Korea was annexed, the Japanese government took over all the Korean government's holdings and it got the shares. These, with the 8,200 shares that the Japanese government took originally, made it the largest shareholder and gave it its present control of the company. Just as an aside, it is interesting that the Japanese government voted a subsidy of 300,000 yen a year to the company, of which it is the largest shareholder.

That company, formed almost entirely at Korean expense, is the interlocking directorate that dominates all Korea. The crown lands that it got by jugglery are the most fertile in the country. And it has acquired more and more by devious means, nearly all of which are unscrupulous. In some parts it has done so by deliberately depreciating the value of the land it covets. It may, for instance, turn the channel of a stream which irrigates all the land nearby and leave the Korean field without water; that has been done in innumerable districts. It may make tempting loans to a Korean needing capital and on some pretext foreclose; that, too, has been done everywhere. Or it may go into a district which it seeks to add to its holdings, buy a small plot at a high figure and then make the rent to the Korean tenant very low, allowing him in the meantime to live on the land and cultivate it. The neighboring Korean landowner, seeing that he can get a fancy price for his parcel and still continue to live on it at a low rent, also sells his holding. And then, when the company has all the land it wants, up go the rents suddenly to a prohibitive figure and the Korean must get out. Which is the object: to compel the Korean to get off in order to make room for the Japanese. For that is its ulterior motive; to clear a path for the Japanese immigrants.

In this object the Oriental Development Company has been highly successful. With its subsidy to pay the expenses, its methods to clear the ground and its weapon of discrimination to act as shepherd, it has brought over and helped to establish and maintain 3,500 Japanese families. And for every Japanese family that has come over, a Korean family has had to get out; for these immigrants do not come to pioneer on new land; they take over the best land already cultivated. How does it replace the Korean? Well, in the old days, by

summary eviction. A Korean tenant on Oriental Development Company property simply got his notice to get out. It might be that his rice was just planted, that it was just ready for harvesting; it did not matter. He got out, and a Japanese stepped into his place.

And for the Japanese settler all is made easy. He can buy Oriental Development Company property on easy terms, the Korean cannot on any terms. A Japanese takes a small farm and pays it off in ten annual instalments, the purchase price also applying as rent. The Korean cannot get such terms; generally he cannot buy a piece of property unless he has the cash, if then. You can trace easily the course of Japanese penetration. First, the Oriental Development Company by one means or another buying up the property of a district; then the arrival of the Japanese immigrants; then the manufacture of conditions so as to make the Korean tenant get out; then the manufacture of conditions so as to make it easy for the Japanese to buy the property for himself; then the permanent settlement of the Japanese; then the Korean emigration to Manchuria. Around Southern Korea, in the district of which Taiku is the center, such emigration runs into the hundreds of thousands. It has been one of the pathetic features of Korea in the last decade.

Where the Oriental Development Company comes, the Korean must go; that has become almost an axiom. Just before I left Korea a big landowner in the northernmost province of the country told me this: He owned a very fertile ricefield at the foot of a long hill from which his field was plentifully irrigated. All around his were Japanese who had been brought in by the company and helped to settle on land it had managed to buy. But as he was wealthy and not in need of money, he steadfastly refused all the company's offers. A few months ago the man he hires to direct the farming of the field came to him and reported that it was without water. He investigated. The Japanese had not been satisfied with nature's arrangement, whereby enough water flowed down from the hill to reach their fields after passing his, they had gone up on the hill above him and changed the course of the stream, and now his field is parched.

"Did you protest to the authorities?" I asked.

He laughed slowly.

"Protest? A friend of mine near Pyeng Yang protested a few months ago over a similar incident. The next night he was in jail and being beaten. I don't remember what charge they brought against him, maybe none. Why should I protest? I can live even if all my ricefields are barren. Why should I be beaten in jail for protesting?"

And this is the state of affairs not only in agriculture. In every branch of commerce and industry you find the Oriental Development Company or men interested in it or men it controls. It is the great dominating force of Korea; some actually say that it dictates to the government.

Now, I do not want to appear Westernly hypocritical and self-righteous. Financial barbarity is not a phenomenon peculiar to Japan, or even unfair competition and unscrupulous exploitation. Corporations are corporations everywhere, and they have done these things in other places. But this corporation is the Imperial Government of Japan. It is subsidized by that government, it is owned by that government. And for its acts the responsibility lies in that government, for the government as government has always aided and abetted the government as corporation. And it is the same government that has issued those elaborate and widely circulated reports telling how Korea is being made a

prosperous, happy and contented country under its ministrations.

What, then, if habits of industry are inculcated in the Korean by the Japanese education? How shall industry be exercised and to what good under the Japanese code of economic ethics? And to whose profit all the building of roads and laying of drains, all these material benefits?

No. V.

Peking—I have been dealing with the degree of liberty allowed to Koreans under Japanese rule. The conventional tests of a people's liberty are freedom of the press and freedom of speech. Those are disposed of easily in the case of Korea. There is none of either.

Freedom of the press? If the Christian Messenger, a weekly missionary paper in the Korean language, were to mention casually that President Wilson was ill, its issue would be suppressed. If a Korean literary monthly magazine—there is none—were merely to use the words "League of Nations," it would be suppressed and its editors arrested. If there were a Korean paper—there is none—the process of editing it would be this: The articles would be written; they would be put into type; they would be looked over by the editor. If they were satisfying to him, they would then go, not to the presses, but to the government officials. The government officials would look them over. If they found in them anything relating to any event of contemporary importance in the world, if they found anything that by any remote interpretation could be charged with referring to political matters, it would be banned. If they did not, the articles would be returned, perhaps in three days, perhaps in seven. And then the paper would go to press. And if after appearing some official did not detect anything that he could construe as seditious, the readers would be allowed to continue enjoying the paper, otherwise not. That is the process. There is not a paper published in Korea—except those published by Japanese—that is not first perused by the government officials. And this applies also to missionary publications, even to the material issued by the Tract Society.

I have already said that there is not a Korean newspaper that is not published or supervised by Japanese. The principal paper in the Korean language is the Mail Sinpo, published in Seoul as a direct government organ. If it gives news at all, that news is unblushing Japanese propaganda, so unblushing as to deceive not even an infant, to say nothing of the Koreans. I asked a group of Koreans why they did not try to start a newspaper. They laughed in chorus. The idea was too absurd to be entertained. Applications have, indeed, been made for permission to start such a paper. They have been promptly interred in an official pigeonhole.

SPRING SONNETS TREASON

Why try to run a newspaper when an innocent missionary publication dare not even refer to the fact that the peace conference has concluded its sessions? Or when this can happen. A couple of years ago The Christian Messenger, a missionary weekly, ran an editorial leader on Spring. It was the usual semi-poetic outpouring how fine was the rebirth of the year, when all things are again new and fresh and green and men are heartened anew thereby, etc. The proofs were submitted to the designated official. He came to the leader. His pen paused, suspended in excitement. Ha, ha, said he, Spring, rebirth, new things, ha, ha. Incitement to rebellion, a calling to Koreans to arise and set up a new government! Sedition! Treason! And that issue of the paper was suppressed.

And this: In a Tract Society pamphlet issued some time ago there appeared a sentence in which all Christian Koreans were adjured to expel the devil from within them. That pamphlet was suppressed with high indignation. Devil? said the official to the editor, devil? When you say devil you are referring to Japan, you are urging Koreans to rise in rebellion! And instructions were then issued to all religious publications never to allow the character for devil to appear in their papers or books again.

Now is it difficult to realize why the Koreans laughed when I asked them why they did not try to start a newspaper? Can you imagine what would happen to an editor who really expressed an opinion on anything? So much for freedom of the press.

Freedom of speech? No meeting of Koreans can be held for any purpose without official permit. No meeting can be held, even with permit, without spies. There is never a pastor's conference, there is never a church service without its spies. Freedom of speech? A Korean Methodist pastor delivered a sermon on the Kingdom of God—the case is a classic in Korea. He was arrested immediately after the service. He was severely reprimanded and threatened with dire consequences if the offense were repeated. There is only one Kingdom, he was told—the Kingdom of Japan.

In the graduation exercises of a high school in Pyeng Yang a boy once chanced to mention Julius Caesar. His notebooks and textbooks were seized by the police; the whole faculty was examined and the principal was reprimanded for allowing dangerous ideas to be propagated in his school.

At another school—also in Pyeng Yang, as I remember—there was last year a literary society, at the weekly meetings of which youths habitually delivered themselves of all the highflown sentiments to which youths of that age are susceptible. On one such occasion one youth in the course of an oration on an abstract subject said: "There is nothing we cannot do if we want to badly enough, we have only to be determined." That youth and three others, officers of the society, were arrested, the society was forbidden ever to meet again, and as punishment the school had to engage two Japanese teachers in place of Koreans. Naturally, the police said, what he meant was that if the Koreans want to overthrow the government they can do it.

And this, as it was told to me by the minister, involved: A short time ago while head of a church in Chemulpo he started a branch of the Epworth League, a purely religious society, as everybody knows. Monthly meetings were held, consisting almost entirely of lectures on religious subjects. At one meeting one of the leading Korean religious workers in Seoul was invited to Chemulpo to make the address. He did. Immediately after he stepped down from the platform he was taken to the police station, cross-examined, held until after midnight and then released.

PETTY, OFFICIAL TYRANNY

When the time came for the next meeting the name of the lecturer and his subject were posted outside the church as usual. Nothing untoward occurred until an hour before the meeting was to take place, when two policemen arrived, stationed themselves at the door and informed everybody concerned that the meeting could not be held. Appeal was made to the chief of police; he confirmed the order. No explanation was given. The society never tried to meet again after that. And I could give the names of a hundred men who only in the last two months have been arrested, beaten and imprisoned for saying in innocent meetings things as innocent as those I have just quoted. And I could go on citing

these cases to the end of this column and yet another and yet seven others. And, incredible as they may seem, I pledge my word that they are duly authenticated instances, to be vouched for by dozens of foreigners, as well as Koreans.

It is for their very incredibility that I have cited them, because they throw so much light on a greater question than that of freedom of speech or freedom of the press. They throw light on the whole system under which the Koreans have lived, the whole system of petty official tyranny. It is the cumulative effect of these little, ridiculous restrictions and interferences that has maddened them to rebellion. It is the perpetual nagging, the perpetual filling out of forms, the perpetual visits by hordes of inspectors, the perpetual arrests and reprimands for minor infractions of any of an infinity of regulations, the unchallenged sway of the bureaucratic idiocies of a people who have adopted the Prussian mechanism without really understanding how it works or what it means. Any man who has been subjected to questioning on getting off a boat for one day in Nagasaki, Kobe or Yokohama will understand what I mean; will understand better if he realizes also that in Korea it is for every day of the year and for everything in life.

Imagine this kind of thing: While I was in Korea a girl living in a village near Seoul died. Her sister applied for the burial permit. It was given, but made out in the name of the sister, the girl who was living. The girl went back to get it changed. Can't be done, she was told abruptly. "But this is my name," she protested, "I am not dead." Can't be done, she was told. "But it is wrong," she exclaimed. It is not wrong, she was told; it can't be wrong. "But it is my name," she said again. And then she was told to get out, to get out quickly or she would be locked in a cell. She knew what that meant. She got out. And she had to change her name to that of her dead sister, and officially she herself is dead, and this when there has been a death in the family—the girl's own sister! As if that wasn't sad enough!

It is not difficult to imagine what life means to a Korean. It is not difficult to imagine why the tortures were committed last Spring, why men were flogged to death. It is not difficult to imagine why humble Koreans live in constant terrorization, in constant fear of official anger. It is not difficult to imagine why the country twists in the yoke of spies more omnipresent even than in Tsarist Russia. To understand Korea you must understand this officialdom and its psychology. For these are the men who rule Korea.

And in that psychology probably is the explanation of why that rule has been so bad. Officialdom is nowhere so conscientious in anything as the maintenance of its lethargy, its authority and its jobs, and this is true in Korea in the superlative degree. The whole system is founded on misrule and deception, a veritable pyramid of deception, each grade deceiving that higher up straight up to the Governor-General and the Tokio cabinet. All officials must report everything as favorable, whether it is so or not; otherwise how hold their jobs? If a Japanese official presumed in his report to the man above him to make criticisms, to suggest that there was anything wrong, his superior would reprimand him.

OFFICIAL DOUBLE-CROSSING

In Pyeng Yang I was told of a case where all the schools in a neighboring district had gone on strike. The district educational inspector so reported to the magistrate, gave the reasons therefor and made recommendations. When he presented his report the magistrate told him to sign another blank form, so that if any changes were to be made he could make them without

sending the report back. The inspector did so. Later he learned that the magistrate had written on the blank form: "Everything is satisfactory in this district. The schools have an increased attendance and students are leaving the Christian schools for ours because they do not like hymn singing." The inspector took the hint. He never again made an unfavorable report. Similarly in one district where the drought was most severe last Spring the farmers refused to pay their taxes because they said they had no money and could not eat if they did. The police went out and seized furniture and dishes to the value of the taxes. Then they reported to the prefect: "Conditions are good in our district. The people are paying their taxes willingly." And that method goes straight to the top.

Last February, even before the revolt had broken out, the Korean students in Tokio presented to the Imperial Government a petition stating the grievances of their country and praying relief. It happened that at the time one of the six highest officials in Korea was in Tokio. He was called before a Diet investigation commission. How does it happen, he was asked, that after ten years of our rule this can be? These people are protesting. How does it come? He explained readily. These students, he said, were merely professional agitators and malcontents who got fantastic ideas from students returning from abroad. This is not true in Korea, itself, he said; there the people are perfectly contented and there is no complaint. And the subject was dropped. That same official returned to Seoul just two days before the nation rose in revolt almost to a man. The deception is carried right to the highest authority, and the Korean people are the victims.

This is the case for Korea in the past decade. Against this it made its united and dramatic but costly protest. The nature of that protest, its present status and its consequences I shall take up next.

No. VI.

THE FIRST DAY OF MARCH

Peking.—On the first day of March the long outraged sense of justice and accumulated wrath of the Korean people vented itself in a great outburst. The events by which that outburst was expressed are too well known now to need more than summary. On the evening of the preceding day thirty-three men from all parts of the country who had drawn up a declaration of independence gathered in the private room of a restaurant in Seoul and telephoned to the police to inform them that they had done so and that they were awaiting arrest. In a few minutes police motor cars drove up with heavily armed guards. When they entered the room, the thirty-three men handed the declaration of independence, quietly entered the motor cars and were driven off to prison, where they have been ever since in solitary confinement. These men were pastors, teachers, students, wealthy business men, Confucian scholars and janitors. Among them were men who had been imprisoned in the famous Conspiracy Case of eight years ago, had been cruelly tortured and had learned the price of defiance of Japanese authority.

The next day meetings were held in all the large towns, the declaration was read, the old Korean flags were distributed, impassioned speeches were made by men of standing in the Korean community and the cry of "Mansei"—Hurrah, or Long Live Korea—went up from thousands of throats. Thereafter there were demonstrations and processions in every city and village from end to end of the country. Now, remember, this was a revolt; but it was a unique revolt. Excepting but a few incidents, it was a peaceful revolt—on the part

of the Koreans. Crowds formed, marched through the streets and cried "Mansei." That was all. They were gathered spontaneously and they were weaponless. And to the baton and bayonet charges of the police, gendarmes and troops, to the volleys from rifles, they made no reply. They had no reply to make; they had no weapons with which to reply. The Japanese have seen to that since their occupation.

But in this rising there is the note of the heroic more even than in one of arms. Crowds of coolies stormed the police stations and demanded to be arrested. Students ran into bayonets with breasts bared. Police jabbed and cut and kicked and killed, and on the crowds came shouting "Mansei." The first line was cut down and ridden down by mounted men, the second came on shouting "Mansei." Every man and woman in that line knew what was before him, every man and woman had seen the penalty paid; it meant brutal beatings, arrest, torture and even death. They did not quiver. When one procession was broken up, another formed and marched straight at the waiting troops. Only cheering, waving their flags and cheering. We have all heard, we Westerners, that in the Eastern peoples there is no physical courage. Yet I can think of no finer courage, even heroism, than that of these people who without resisting, without means of resistance, knowing the horrible fate that was before them, went on to it without flinching, without fear or regret. It was a magnificent gesture of despair for a forlorn hope, almost without parallel.

And it was a horrible fate. Whatever atonement Japan may make, the cruelty, savagery and barbarity with which it crushed those demonstrations will stand against it for disgrace for generations. The story of the thousands, the tens of thousands, who were fiendishly beaten and after arrest fiendishly tortured is almost too terrible for belief. It is almost impossible to think of it as the act of human beings to human beings. But there is no need to go far for proof. Foreign consuls, missionaries and business men and foreign women stood in the windows of their homes in Seoul and saw aged women and young men run through with swords, saw young students tied to a tree and beaten into insensibility with clubs, saw young girls ridden down, kicked in the abdomen and dragged off by the hair. Schrecklichkeit? The Belgians do not even know the meaning of the word. Only those who have lived and died under the Turk can tell a similar tale.

Had these acts been committed in a wave of passion under the fury of conflict they might be forgiven, if not forgotten. But there was no conflict, these people made no show of retaliation. And the greatest number of atrocities and the worst were committed, not during the demonstrations in the streets, but deliberately and in cold blood later in the police examination rooms. The number of those arrested runs far into the thousands, the number of those tortured is practically as high. The tortures were inflicted not by way of punishment after conviction, but in order to extract evidence by which to convict; which means that the innocent were tortured equally with the guilty. And for parallel to the savagery of those tortures one must go back to the Middle Ages. Men and boys were trussed and suspended from the ceiling so that their weight hung on the shoulders. Thus they were raised and lowered till unconscious. They had their fingers pressed over red-hot wires. Their naked flesh was lacerated with sharp hooks and seared with hot irons. Toenails were torn from the flesh with pincers. Men were placed in a tight box and then screwed up. They were tied up, their heads forced back and hot water or a solution of water and red pepper poured down their nostrils. Slivers of wood were shoved far under their fingernails.

They were flogged until they had to be taken to hos-

pitals, where big slabs of gangrenous skin had to be cut off. In many cases they were flogged to death. And some kinds of tortures employed are unprintable. This was not done once or twice, it was done repeatedly for days and nights, hours at a time, until the victim confessed, whether he had anything to confess or not. There are cases where men have said yes to anything, ignorant even of what they had admitted. It was so in the Mowry case; two schoolboys were tortured until they had to say yes in answer to the question whether Mr. Mowry had sent them to take part in the processions, and it was on their evidence that Mr. Mowry, an American missionary in Pyeng Yang, was arrested and jailed. At the trial those boys denied knowledge of such a confession; they admitted saying yes, but it was in an agony under which they had to say it to everything.

Now I ask any impartial person: Is it to be wondered at that the Koreans hate? Could they be human and not hate?

It is only fair to say that the Japanese have made admission of their wrongdoing in removing the governor and the heads of many departments and many of the under-officials. In consideration of that, it may be considered malicious to continue to harp on a sin for which repentance is being made; it might be the part of wisdom as well as charity to let bygones be bygones. But that depends entirely on what is being done now. That question I shall deal with at length in another article, but I wish to say just this now, for it must be said in this connection: These tortures are still being committed, they were being committed even while I was in Korea two weeks ago. I saw with my own eyes the marks on the bodies of men immediately after their release from jail. They are not yet bygones. And, further, the present situation in Korea, the present attitude of the Korean people, can be understood only in the light of what happened in March and April.

Two facts must be impressed in connection with the Korean movement. The first is that this is no work of "professional agitators." It is a truly national movement. The second is the remarkable organization behind it and the efficiency with which it operated and still operates. I do not mean to say that every peasant in every remote village has reasoned out to himself all the causes and implications of the movement. I do not mean to say that every village peasant understands the full implications of independence. I do mean to say that it is felt by every Korean, or the overwhelming majority of Koreans; that the instinct is strong if not the logical processes. And races, as well as individuals, move as much by instinct as by reason. And if the movement was not national in March, it undeniably is so now. The Japanese have made it so. What eyes were closed before are opened now, where resignation was before is now defiance. The Japanese have made the Koreans patriots as they wished—but patriots for Korea. In spite of themselves, they have done a great thing for Korea. Ignorant men, thoughtless boys and girls who took part in the demonstrations in the excitement of the moment and without reckoning its consequences have come out of jail not with regrets; far from that, they are now dedicated to the cause of independence. I have talked to men and women only ten hours from prison, who have endured in prison sufferings to shake the spirit of martyrs. And they have said to me that, knowing well all that it means, they would go willingly back to their cells the same day if it would help their cause. They did not all talk lightly and in bravado; I knew of some papers that they had in the big folds of their clothes while they were speaking, papers that would send them back into imprisonment for six months more. These were not your natural radicals, not the intellectuals, but plain men and women shopkeepers and farmers, wives and mothers. Japan does not even dimly understand what it has stirred up.

An equally remarkable fact is the thoroughness and efficiency with which the movement was planned and executed. None of the officials with the best intelligence service at their command or of the foreigners who are closest in touch with Koreans had even the smallest knowledge or warning of what was to come. There was unrest in the air; that everybody knew, but no more. Only the leaders knew and those who were carrying out the plans. Copies of the declaration of independence had been printed by the thousands and sent throughout the country ready for distribution. Thousands of small Korean flags had been made and sent about—and it has always been a crime to have one of these in one's possession. Meetings had been arranged and their speakers chosen and the exact time fixed for each city. Propaganda had already been sent abroad—a copy of the declaration of independence and a statement of Korea's position were brought to me in the office of "The China Press" the same day the declaration was proclaimed. Money had been raised. A daily paper called the Independence Newspaper was being secretly printed in the same manner as *La Libre Belgique* and with the same thrilling accompaniments. A complex, national organization was working smoothly. For the first time in their history Koreans had shown a capacity for co-operative and united action. And all of it at dire peril and under heavy cover. It is an impressive achievement.

That organization is still functioning and the spirit behind it is still active. I have already touched on this in a previous article. I have told how the country is divided up and a secret government is in force. Orders are given, secretly communicated—usually by girls and women who travel about with papers hidden in their clothes—and secretly executed. Communications are maintained with Shanghai and with England and America. Money is raised, collected and sent out. Millions of yen have been smuggled over the Yalu River into Manchuria and China, and thousands have been caught in transit by the Japanese and confiscated, the bearers getting harsh punishment. Men and women disappear and again appear. The Independence Paper still comes out at irregular intervals. It is printed on mimeographs, carried about over the country and distributed. Men find it on their desks, knowing neither how it came nor when. Where the mimeographs are obtained, where they are kept, when they are operated—all this is as baffling to the Japanese as it is to the stray tourist.

Behind the secret government itself is what is called the National Society. As one man explained to me, this is for the purpose of fitting the people for independence, of teaching them the meaning of self-government and its responsibilities and duties. The existence of this society is no secret, but who its members are and what they do—that is not known, even to all the members. Hundreds are being arrested on suspicion of connection with it, but the society goes on nevertheless. Arrests have become common in Korea. Men are taken up suddenly and without warning or explanation, are held in custody and beaten to make them yield information and are sentenced or released as the case may be. And every man who has been arrested and beaten without being guilty of any part in the movement immediately becomes a part of it.

It is not to be thought that because nothing gets into the newspaper columns all is quiet in Korea. It is not. Even while I was there demonstrations occurred in Pyeng Yang and a few other places. A nation-wide demonstration of the same kind as the one of last Spring had been planned for the middle of the month, but the police learned of it and by an impressive show of force in the streets before it was to start compelled it to be called off. A national wailing day was set for public mourning, but for reasons of expediency it, too, was called

off. While I was there most of the schools were closed by a strike, the students refusing to go on studying Japanese for the number of hours prescribed; they insist that it be taught only as a foreign language.

Small boys in one school in Seoul waited until their Japanese principal came in and, drawn up smartly in military formation—according to the custom of the schools—informed the principal that they could no longer study out of Japanese textbooks. The principal told them they would have to obey orders, but later the government might act on their demands. The youngsters quietly marched to a corner, tore their Japanese books into little bits, marched back in front of the principal, informed him they would come back to school when they no longer had to use Japanese textbooks,

smartly saluted and walked out. Such episodes occur regularly. They will continue to occur. The demonstrations may have been postponed last month; as likely as not they will be held this month or next. They will continue to be held. And they will be continued to be the hardest kind of resistance to combat—passive resistance. Their warfare is all out of Japanese technique. If the Koreans had arms with which to fight, the Japanese could shoot them down and crush them. When small boys merely tear up their textbooks and walk out and grown men merely fold their arms and shout, "Long live Korea," the Japanese are at sea. They have no strategy of defense. Even torture has proven unavailing.

(To be continued)

EMISSARY STARTS FOR KOREA BUT IS FORCED BACK

Guarantee is Violated when Islanders Refuse to Him Complete Trip

Extract from the China Press Dec. 12, 1919.

After receiving the guarantee of the Japanese Government that he might visit Korea without any fear of interference by the Japanese authorities, Mr. W. H. Lyuh, one of the Shanghai leaders of the Korean independence movement, was turned back at Shimonoseki because, he was informed, the Japanese feared a Korean demonstration if he landed.

This was revealed yesterday by Mr. Lyuh upon his return from Japan, where, at the request of Japanese officials, he went to explain the real nature of the Korean independence movement. Mr. Lyuh discussed the Korean problem in Tokio frankly.

He had three conferences with Mr. Koga, director of the bureau of immigration; he talked with Mr. Tanaka, minister of war; he reviewed the situation with other Japanese officials. And, he explained yesterday, he got no satisfaction from any of them on their attitude towards Korea. They entertained him lavishly; they were extremely solicitous in looking after his wants. And there were hints that if the Koreans should change their cry from one of independence to one of self-government under Japanese rule there were several good jobs in Korea, from which Mr. Lyuh could make a selection. But that was all.

One Hopeful Sign

"The only hopeful sign I obtained in Japan," said Mr. Lyuh yesterday, "was when Mr. Tanaka, minister of war, admitted that Japan had made some mistakes in her Korean policy of the last ten years. That gave me courage.

"I asked him what was to be done, and he said the Japanese were trying to correct their former errors. I asked him how they sought to do this, but he either couldn't or wouldn't elucidate. I say that when he made the admission I regarded it as hopeful.

"Any hope that might have been in my breast was dissipated a few moments later, when I ascertained that Japan is sending more troops to Korea, and that she is swelling her Korean police force from 25,000 to 50,000 men, stationing them in every village, no matter how small.

"Japan recognized that the presence of soldiers on police duty was resented by the Korean people. So she pretended to withdraw her soldiers, leaving only the police. Instead, she had her soldiers change from army to police uniforms, and is sending more troops to Korea. I am convinced that Japan is awake to the seriousness of the Korean situation. I am convinced also that Japan is worried."



HOW AMERICAN MISSIONARIES ARE ARRESTED

The above illustration shows how the American missionary is arrested by the Japanese police. His hands are tied behind his back with a rope, and he is compelled to wear the convict's hat, which is made of coarse straw, and covers his entire face, on the ground that he is a criminal and not entitled to see the sacred rays of the sunlight.

Several American missionaries have been insulted and maltreated without any cause, yet their friends at home have not taken any effective measures so far to prevent recurrence of these outrages.

Has the American Eagle lost its voice?

THE MAKING OF MODERN WALES *

Anonymous

There are those who sneer at the study of history for the purpose of getting light upon modern problems. Yet it is noticeable that those statesmen who do read and ponder true history, succeed best as magistrates and governors. It is ridiculous and rather the mark of a barbarian than of a civilized man, to declare that history is like experience—useful only in enlightening the past. On the contrary, the wisest statesmen use history as a reflector, which casts its light down into the unknown future. There are even those, who liken the judicious study of history to the searchlights of a battleship.

Now we have a most timely and illuminating volume of British history, which positively illuminates the situation in the Far East and especially the relations of Dai Nippon and Chosen. Great Britain consists of England, Scotland and Wales, the two latter countries nominally "conquered" or "occupied"; but in reality retaining what is dearest to them, having virtually re-conquered their nationality.

The Welsh and Scotch still hold to their language and cherished traditions, their customs, dress, inheritances and hopes, so far as they desire to do so. In Scotland the Gaelic language is studied, the Highland dress holds its own, the bagpipe thrills, the Presbyterian form of the Christian faith is the rule, and Scottish ideas rule wherever Scotsmen abide, whether at home or in many countries over all the earth. In a word, all English attempts to crush out what is distinctive in Scotland's civilization have failed. Only so far as the Scottish heart and mind and will would have it, has English autocracy or Parliamentary power had its way. The English mitre and sceptre have been but as a fool's cap and bells and a broken reed when opposed to the human nature of Scotland.

So in Wales, as Mr. Williams' charming book, at once readable and scholarly, shows. For three centuries or more, Norman brutality and English atrocity attempted to crush out what was most dear to the Welsh, custom, tradition, religion and especially language. The results, net and gross, were seen in waste, anarchy, loss, misery

and total failure. Not until the Tudors, Henry VII and VIII, Edward VI and Elizabeth was the problem solved. When justice even began to be done, the lives of Englishmen were safe among the "Welshery" and the whole country settled down into peace and ever growing prosperity.

If anything is proved by Mr. Williams' book it is that the study and cultivation of the Welsh language uplifted the nation, and the more freedom given the more did the Welsh become good citizens of a realm which nature decreed must be one in which unity, peace, friendship and mutual respect must reign.

As long as an Englishman looked upon a Welshman or a Scotsman as an inferior being the worse became the situation. Only justice, righteousness, brotherhood and mutual regard saved the situation.

In a word this book demonstrates the incoercibility of human nature. It confirms the axiom of Burke, that "Freedom and not servitude is the cure of anarchy."

After Germany's last proof, given to the world, that the "blood and iron" school of statesmanship is a reversion to barbarism and to the ethics of tooth and claw, what country wants to repeat her colossal failure? Human nature cannot be ignored, nor can it be crushed.

They who have read the history of Switzerland, the oldest republic in the world, and how it refused to be crushed by Austria or any of the great powers, know that the same lesson is taught. When will not the world learn that, as in the case of all the English colonies—yes, even in South Africa—the more ordered freedom was liberally granted the happier the results. In no case was the language crushed out. Patrick Henry recommended George III to profit by the examples of history. Will Japan learn the lesson?

Human nature and ancient civilizations can never be destroyed from without.

(*The Making of Modern Wales: Studies in the Tudor Settlement of Wales. By W. Llewelyn Williams London, Macmillan & Co. pp. 336.)

JAPANESE-AMERICAN RELATIONS

(The following correspondence between Senator Phelan, of California, and Y. Fuwa, a correspondent of a Japanese newspaper in New York, appeared in the Congressional Record of January 27, 1920. While the six questions submitted by the Japanese are not worded in grammatical English, they are intelligent enough to enable the senator to answer them. If these questions are asked in good faith, for the information of the readers of his paper, we find no fault with the inquiries, but if he or his paper should garble and twist the answers to produce a wrong impression in Japan and the other eastern countries, this correspondence may do some harm to the relations between America and the other Asiatic countries.

It is true the senator specifically stated "American public opinion has condemned Japan for her course toward both Korea and China, and good relations could also be improved by changing her policies in these respects," but the senator's answer to the fourth question: "I am in favor of giving Japan an outlet in Asia for her surplus population in order to protect my own country," may be misconstrued by the Japanese to mean that America favors Japan's grabbing of Shantung, Siberia and other territories in the Asiatic continent. We are sure the senator did not mean to convey such an idea. He meant he was in favor of giving Japan the privilege of sending her surplus population to other countries than America in order that the Japanese may not immi-

grate into the Pacific coast states. There is no exclusion law against Japanese immigration in the Asiatic countries now, but if the Japanese continue the policy of undermining and dominating the political, economic and religious interests of these countries they, too, will erect a wall against their coming.

Further, Japan's "mailed fist policy" will crumble under the combined force of China, Russia and Korea. However, if the Japanese immigrate into those Asiatic countries and live peacefully, obey the laws of the land and pursue legitimate business or industry without interfering with the politics of their adopted countries, there may not be any serious objection on the part of any nation. We take that this is what Senator Phelan meant.—Editor K. R.)

The Japanese Times,
New York, N. Y., January 15, 1920.

Hon. James Duval Phelan,

United States Senate, Washington, D. C.

Sir: It is reported by several newspapers to the effect that you are to introduce in American Senate a bill which prohibits children born in this country of Japanese or Chinese parents from becoming citizens of United States of America, and, further, constitutional amendment to prevent Asiatic immigrations.

I will very much appreciate your kindness if you will answer following questions, as it will give us great help in securing a better understanding among our people:

1. Do you or do you not satisfy the recent announcement by Japanese government that the picture bride be prohibited strictly from February of this year?

2. How far, in your opinion, Californians will continue their anti-Japanese movement?

3. Is Japanese people in California or elsewhere in United States destruct American living standard and their safety than those bolshevik, communist, or some other movement?

4. Do you favor that Japan to keep Shantung or Siberia or elsewhere in Asia in order to settle her immigration problem?

5. Will you state me what would be a best policy for Japan to keep her good relations with America?

6. Do you believe war between Japan and America? If it is possible will you state your reason?

I will dispatch your answer briefly by cable, and full translation will follow by mail. Your frank advice and an earliest possibly reply will be greatly appreciated.

Respectfully yours,

Y. FUWA.

New York Correspondent to the Taisho Daily News, of
Osaka, Japan, Care the Japanese Times, 35 Sixth
Avenue, New York City.

United States Senate,
January 17, 1920.

Mr. Yasuo Fuwa,

Care the Japanese Times,
35 Sixth Avenue, New York City.

Dear Sir: I am in receipt of your letter of January 15, submitting to me six questions to which you politely request an answer.

1. Question. Do you or do you not satisfy the recent announcement by Japanese Government that the picture bride be prohibited strictly from February of this year?

Answer. I am well pleased with the decision of the Japanese Government to refuse passports to "picture brides," but that is not sufficient to meet the objections of California. Other remedies must be found.

2. Question. How far, in your opinion, Californians will continue their anti-Japanese movement?

Answer. California desires very properly to preserve her white population, which is being driven off the soil by the influx of Japanese who have bought or leased land. The law forbids them to purchase land and still they are doing it by taking the land in the name of their children or in the names of corporations, both of which practices are clear evasions of the law. California will, I believe, continue to carry on this movement until the soil is in possession of the white race.

3. Question. Is Japanese people in California or elsewhere in United States destruct American living standards and their safety than those bolshevik, communist, or some other movement?

Answer. There is no comparison between the Japanese and the bolshevik movement. The Japanese dispossess the American people of the land and other means whereby to live, on account of destructive competition, while the Bolsheviki are corrupting their political opinions. The Government has taken action against the criminal Bolsheviki and is deporting them from the country. It would be a solution of California's economic troubles if the Japanese there would return to Japan or concentrate in other countries.

4. Question. Do you favor that Japan to keep Shantung or Siberia or elsewhere in Asia in order to settle her immigration problem?

Answer. I am in favor of giving Japan an outlet in Asia for her surplus population in order to protect my own country.

5. Question. Will you state me what would be a best policy for Japan to keep her good relations with America?

Answer. Japan could best keep her good international relations with America by keeping her people out of America and encouraging those in this country to go to other lands. As long as they are concentrated on the Pacific coast, the Japanese will be a source of irritation. The situation is acute in California, Washington and Oregon. Australia has been able to protect itself. American public opinion has condemned Japan for her course toward both Korea and China, and good relations could also be improved by changing her policies in these respects.

6. Question. Do you believe war between Japan and America? If it is possible, will you state your reason?

Answer. America will never go to war with Japan or any other country unless under the greatest provocation, and I believe that no such provocation has arisen. All warfare is misunderstanding, and I trust your questions and my answers will serve a good purpose. Japanese travelers, students, scholars, and diplomats will always be welcome, but not the inexhaustible supply of laborers who can not assimilate with the white race and who destroy the character of the population. Our Government is a Republic and has to preserve the standard of its population in order to exist.

Very truly yours,

JAMES D. PHELAN.

SPEAK!

To sit in silence when we should protest,
Makes cowards out of men.
The human race has climbed on protest.
Had no voice been raised
Against injustice, ignorance, and lust,
The inquisition yet would serve the law
And guillotines decide our least disputes.
The few who dare must speak and speak again
To right the wrongs of many.

CHARLES H. SHERRILL'S SPEECH IN JAPAN

Hon. Charles H. Sherrill, the adjutant-general of the state of New York, and formerly American minister to the Argentine republic, and it is said he was offered the post of ambassadorship to Japan by President Taft but declined owing to ill health, went to Japan last September and sojourned in that country for several months. He was royally entertained by the Japanese officials, and they have evidently converted him to the worst form of pro-Japanism. His speech at a luncheon given by the Yale Alumni Association of Japan was a most startling one to say the least.

Our space does not permit a report of his full speech, but the gist of it was that he assured the Japanese that America has no objection to Japan's retention of Shantung, or Japan's permanent occupation of Siberia, or the Japanization of Korea. America will always be friendly to Japan as long as Japan observes the immigration policy of the United States. He also stated that Japan should turn over the Marshall and Caroline islands, which were given to her by the Treaty of Versailles, to the commonwealth of Australia, in return for American acquiescence of Japan's aggression in Asia. He stated that these islands are situated in the line of communication between America and the Philippines, and he would like to have them in the possession of an Anglo-Saxon country like Australia, then America would not be frightened.

For a good measure the general further promised the Japanese America's cordial friendship, and American capital for Japan's exploiting enterprises in Asia and elsewhere. We suppose there may be some Americans who would agree with General Sherrill's sentiment, but

his speech has certainly lowered the moral standing of the United States among the Asiatic countries, judging from the press comments of the different Oriental newspapers.

Further, his speech may do considerable harm to American commercial interests among the Chinese, Russians and Koreans, with a combined population of some 500,000,000. Among many startling utterances, General Sherrill shouted: "Korea! President Roosevelt was quite right in letting you annex Korea, and as for Manchuria, most Americans were glad when you ousted Russia. Then Shantung—although in 1914 you did promise to return it to China—why keep your promise? You have as good a right there as Germany or any other European power which is now occupying Chinese territory. And then there is Siberia, you are increasing your forces in Siberia, why not stay there altogether?"

It may be worth while for some of us to speculate his motive in making such a speech. It surely does not express the ideals of the average American citizen, nor has he accomplished any permanent good for himself, or for America by uttering such sentiments. We are in serious doubt as to his ability to make good his promise of American friendship and American capital for Japan's exploitation in Asia, even if Japan does comply with his suggestions by turning over the islands of the Pacific to Australia, and withdrawing some of the Japanese population from the Pacific coast and the Hawaiian islands.

The only comment we can make at the present time is that the general must have imbibed too much saki when he delivered this speech.

CORRESPONDENCE

March 3, 1920.

To the Editor of the Korea Review.

Dear Sir:

I notice in the February number of the "Korea Review," volume I, No. 12, on page ten, under the title, "A Korean Leader in Tokyo," a statement which reads:

"Soon after the armistice was signed, Mr. Lyuh sent Mr. J. K. S. Kimm and his brother to Paris to lay the cause of Korean independence before the Paris Conference."

This statement is not only misleading, but incorrect, and I trust that you will kindly have it corrected in your next issue.

I was sent to Paris by the New Korean Young Men's Society, which is an organization formed for the affiliation and co-operation of all the societies and associations organized for the purpose of unified action throughout Korea and among Koreans everywhere in our present struggle for independence. I was also delegated as a representative of the Korean National Association, which represents the Koreans abroad, in America and the Far East. Furthermore, as soon as the Provisional Govern-

ment of the new Republic of Korea was formed, I was appointed as delegate to represent the entire people and nation of Korea. I was not sent to Paris by Mr. Lyuh or any individual or by any one group of individuals. Of course, Mr. Lyuh is a member of the New Korean Young Men's Society, but he was never personally responsible in any way, whether financially or otherwise, in my going to Paris, except as a member of the said society. Furthermore, his brother, W. H. Lyuh, was sent to Paris by the New Korean Young Men's Society in May, arriving there on the 30th of June, 1919, while I, myself, arrived on March 13th, same year. Mr. Lyuh was not sent as an official delegate, but he was simply asked to go to Paris and assist me there a short while, if necessary, on his way to America. I mention this for fear that your readers may think that the Korean delegate to the Paris Conference was sent by one individual, which is not the case. It seems probable that Mr. Lyuh's remarks on this point while in Japan might have been mis-reported by the papers there.

Thanking you in anticipation.

KIUSIC KIMM,

Delegate to the Peace Conference in Paris.

PROVISIONAL GOVERNMENT



The Members of the Cabinet of the Provisional Government of the Republic of Korea and two Lady Secretaries

Hon. D. H. Lee, the Prime Minister of the Provisional Government of the Republic of Korea, is a man of culture and high moral standard. He is one of the noted Korean reformers and an elder of the Presbyterian Church in Seoul, Korea. He has always stood for modern education and Christian religion. In his early manhood he studied in Korea and Japan. After his return from Japan he entered the military service of the old Korean government—at that time Korea was independent). For his remarkable zeal and ability as an organizer, he was entrusted by the Korean Emperor with the duty of reorganizing the Army post of the Kangwha district. He drilled a regiment of soldiers in modern methods, and instituted many useful reforms in the military district under his jurisdiction. The Kangwha regiment was considered the most competent and best trained and equipped unit in the old Korean army.

Just about this time the Japanese aggression in Korea was beginning, and one of the first things the Japanese did was to dismiss this young Korean Colonel from the army and disband the regiment he had trained. After his dismissal from the army, Colonel Lee started a movement to establish schools throughout the country for the education of the boys and girls. He succeeded in this effort to a remarkable degree. The net result was there were

over one thousand schools of various grades throughout the country. The Japanese at once considered him a dangerous character, for he enjoyed the confidence of his people, and he had the ability to make use of it for the good of Korea. He was arrested by the Japanese on a trumped-up charge, and kept in jail for several months. He was finally released with the warning that he must be careful in what he did or said. He went back to the educational work and resumed his activities in various schools. He was again arrested by the Japanese, and more severely punished for a longer period. He was finally released, however, with the warning that if he continued his educational work he would be either killed or imprisoned for life.

Colonel Lee then left Korea and went to Manchuria. Large numbers of Koreans, who have been driven out of their homes by the Japanese persecutions, have already settled in that district. He started many schools among these expatriated Koreans and preached to them the Gospel of Jesus, which he learned and believed while he was in his homeland. After the declaration of independence by the people of Korea on March 1st, last year, they elected him the Prime Minister of their new republic.

Colonel Lee has recently arrived in Shanghai, where the Provisional Government is now temporarily located,



Temporary Headquarters of the Provisional Government of the Republic of Korea in Shanghai

Chin Siwang, there was Chojo, there was Yuan Shekai, all of them have sacrificed the principles on account of the lure of selfish greed and vainglory. Let us emulate the examples set by George Washington, and some of our own illustrious statesmen of olden times, who placed the welfare of the nation before their own interest. For the last century some of our statesmen unwisely have fostered the spirit of sectionalism in our own country which has materially weakened our national fabric. This we must eradicate at once and for good. We cannot, at this time, think of our own selves nor of our party or sectional interests.

"Let us be tolerant toward our adversaries and let us cultivate the spirit of forgiveness for those who differ with us in minor matters. We must not compromise ourselves on principles but we can and ought to overlook defects of our friends as long as they agree with us in



Hon. C. H. Ahn, Director of the Labor Department and Assistants of the Provisional Government of the Republic of Korea

and was given an ovation by the Koreans there. He delivered the keynote speech, the gist of which was as follows:

"My beloved friends and co-workers in the cause of our independence: I have come to you today not as a Prime Minister of the Provisional Government of the Korean Republic, but as an humble worker of our common cause.

"You call this meeting a reception in my honor, for which I thank you, but I feel it is not the time for us to have pleasant social gatherings. If we think of the horrible conditions which surround our homeland and the terrible sacrifices our people have made, our hearts ache and our eyes dim with tears. So let us not spend even a brief moment in any pleasantries or conventional talks, but let us resolve ourselves to a grim business meeting, during which let us discuss those matters that are vitally important to our cause. With your permission I will present to you today some of my views which you ought to know.

"I believe the only way we can successfully carry out the mandate of our people is to establish firmly the unity of our purposes and to co-ordinate our work in a systematic manner. Therefore, let us join our hearts and hands on the principle of justice and reason. Let us forget the word 'self' for the thought of self has spoiled many worthy causes. There was Metternick, there was

principles. All of us some day will ask forgiveness from our God, so we should forgive those who make errors unintentionally. Let us be patient, for patience is a virtue, without which peace is impossible. But we must not forget the fact that militant spirit is essential to all healthy institutions. It was thought that our nation was lacking in this spirit, but the recent development proves that there is moral and physical courage in the make-up of our people, which is a revelation to the world. The world is tired of war and all peoples are shrinking away from possible conflict, except our people, who are willing to face any danger for the cause of our independence. This is our strength and this will be our salvation.

"Therefore, let us encourage our people to wage a war of righteousness when all other means of attaining justice fail." * * *

UP AND ACT!

Those pines I see yonder on the Southern hill,
Have been through the winter's blasts, but still stand,
The bright moon, swinging through the void, far over
there,
Still shines, even though covered at the moment by the
cloud.

For full ten years I stood and fought,
Storms by land and sea but aught,
Tested and hardened my sworn vow,
Which still lives and perishes never.

The four corners of the world and air I clashed,
For my one blow has smote that cunning enemy,
To my country's everlasting memory.

Up! To action! The score million of my flesh and
blood,
Of our beloved land of three thousand leagues!
Rise and follow our righteous cause and show not
fatigue,
Till our dear land "Dai Han" and our independence,
Shall be obtained for ever more.

—A Korean Patriot.

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LEAGUES OF THE FRIENDS OF KOREA

CONSTITUTION AND BY-LAWS of the LEAGUE OF THE FRIENDS OF KOREA for PHILADELPHIA AND VICINITY

We believe in the justice of the principles underlying the Constitution of the United States, and in political and religious liberty for all peoples.

It has been definitely made known to us all that the Korean people have been oppressed by the militaristic government of Japan; that the Korean Christians have been especially singled out and subjected to cruel and unjust treatment; that the Japanese militaristic authorities in Korea have abused and mistreated the missionaries who have done no wrong; that the Japanese militaristic party is persecuting the Korean Christians and forbidding the teaching of the Bible in the Korean schools and hampering the work of the missionaries, with a view to checking the spread of Christianity in that country.

Article I—Name

We, therefore, have organized ourselves into a body to be known as the League of the Friends of Korea, with the following objects:

Article II—Objects

Section 1. To extend our sympathy and moral support to the Korean people in the hour of their suffering for the great causes of Christianity and a free and independent government.

Sec. 2. To use our moral influence and good offices to prevent, if possible, further recurrence of the atrocities and unjust treatment to which the Korean people have been and are being subjected.

Sec. 3. To make known among our people the true facts concerning the unfortunate land of Korea whenever we obtain authentic information through reliable sources.

Sec. 4. To promote friendship, permanent peace and brotherhood among all races and to help to establish the Laws of God in all corners of the earth.

Article III—Membership

Section 1. Membership in the League shall consist of three classes—active, contributing and life.

Sec. 2. Membership Dues: Active member shall pay to the Treasurer \$1.00 per annum, or \$3.00 per annum, including the KOREA REVIEW; contributing member shall pay \$5.00 or more per annum; life member shall pay \$100.00 or more.

Article IV—Officers

Section 1. The League of Friends of Korea shall have a President, a Vice-President, one or more honorary Vice-Presidents, a Treasurer, a Secretary, a Financial Secretary, and an Assistant Secretary. Their duties shall be those usually pertaining to such officers.

Sec. 2. The annual election of officers shall be held at the regular meeting in June. Elections shall be by ballot. The majority of ballots cast shall constitute an election.

Sec. 3. Vacancies in office may be filled at any regular meeting of the Executive Committee.

Sec. 4. The Secretary, who shall be a salaried officer, shall, under the supervision of the Executive Committee, keep the minutes of all meetings and attend to all correspondence of the League; and he shall have custody of all records of the organization other than those per-

taining to the work of the Treasurer. The Secretary shall devote his time and energy to the work of the League, and shall make public addresses whenever possible for the cause of Korea and in the interest of the League.

Sec. 5. The Treasurer shall keep accurate account of the receipts and expenditures of money, collect and receipt all moneys of the organization, and disburse them under the direction of the Executive Committee. All payments from the treasury of the League shall be made with a written voucher from the Executive Committee, signed by either the Chairman or the acting Chairman of that Committee.

Sec. 6. The Financial Secretary shall receive moneys, make statement of same to the Executive Committee, and transmit such receipts to the Treasurer, receiving a voucher for same.

Sec. 7. The Assistant Secretary shall assist the Secretary in his work, and during the absence of the Secretary shall act as Secretary.

Article V—Executive Committee

Section 1. The League of the Friends of Korea shall have an Executive Committee, consisting of eleven (11) members, appointed by the President of the League from the members of the Board of Governors.

Sec. 2. The Executive Committee shall, in behalf of the members and of the Board of Governors, act as the working body of the League. This Committee shall have the power to execute the actual workings of the League, and suggest plans and activities to the members whenever they deem necessary for the welfare of the organization.

Sec. 3. The Executive Committee shall have the power to elect all standing or special committees.

Article VI—Board of Governors

Section 1. The Executive Committee shall elect annually a Board of Governors of not less than fifty (50) members.

Sec. 2. The Board of Governors shall advise and consult with the Executive Committee in formulating plans and promoting the welfare of the League.

Article VII—Amendments

This Constitution may be amended at a regular meeting of the League by a two-thirds vote of the members present. A notice of the amendment must be given at a previous meeting, or a written notice of the amendment must be sent not less than two weeks in advance.

BY-LAWS

Article I—Meetings

Section 1. Regular Meetings. The League shall hold a general meeting at least once in three months and the date and place of the meeting shall be designated by the Executive Committee at least two weeks in advance.

Sec. 2. Special Meetings. Special meetings may be called by the President, or by the Executive Committee, or upon a written request of ten members to the President or Executive Committee.

Sec. 3. Executive Meetings. The Executive Committee shall meet at least once a week to keep in close touch with the activities of the League.

Article II—Quorum

Section 1. Ten members shall constitute a quorum for transacting business.

Article III—Amendments

These By-Laws of the League can be amended by a two-thirds vote of the members present at the League meeting. A notice of the amendment must be given at the previous meeting, or a written notice of the amendment sent out not less than two weeks in advance.

Procedure of Meetings

Prayer
Reading of the Minutes of Last Meeting
Reports of Officers
and
Standing and Special Committees
Unfinished Business
New Business
Adjournment

Robert's or Cushing's Manual of Parliamentary Law shall govern the organization in all cases which are not provided for in the Constitution and By-Laws.

ANN ARBOR, MICH.

At Ann Arbor, Michigan, Sunday evening, February 22d, in a union meeting at the Presbyterian Church, called by the Federation of Religious Workers, addresses were made by Professor Homer B. Hulbert and S. A. Beck. By a rising vote resolutions were unanimously adopted and the President and Secretary of the Federation were made a committee to see that the resolutions were sent to President Wilson, the members of the cabinet, and to all the members of congress. Mr. P. W. Lee, a graduate student in the Michigan State University from Korea, presented the matter of membership in the League of Friends of Korea, and there was a fine response, nearly three hundred signing the membership cards and some of them contributing larger sums. This is a fine beginning of a League which can do a magnificent work.

RESOLUTIONS

Expressing the convictions of citizens of Ann Arbor, Michigan, assembled at the Presbyterian Church, February 22nd, 1920

WHEREAS, During the forty centuries preceding 1910, Korea was an independent nation;

WHEREAS, The United States of America, recognized her independence and made a treaty, agreeing to exert her good offices if other powers dealt unjustly with Korea;

WHEREAS, From the deliberations of the United States Senate it is perfectly apparent that Korea was taken by Japan in 1910 by fraud;

WHEREAS, Japan has since practiced unjust and inhuman methods in her dealings with the Korean people, especially with the Korean Christians;

WHEREAS, On the first day of March, 1919, the entire Korean population unanimously declared their independence from the Japanese rule, and organized a representative form of government, and promulgated a new constitution, making her a self-governing, democratic, Christian nation;

WHEREAS, The Japanese government has been employing the most barbarous methods in suppressing the Korean people in their aspirations to be free and independent; therefore, be it

RESOLVED, By the people of Ann Arbor, assembled in the Presbyterian Church, that we do solemnly protest against conditions created by Japan and existing in Korea as being anti-Christian, autocratic, cruelly oppressive to the Korean people; and be it further

RESOLVED, That we ask the Government of the United States to take such measures as will secure the fulfillment of our solemn treaty obligations entered into between the United States and Korea in May, 1882.

wherein this country declared that "there shall be perpetual peace and friendship" between the said governments, and that the United States would exert its good offices if other powers dealt unjustly with Korea; and be it further

RESOLVED, That a copy of these Resolutions be transmitted to the President of the United States, the members of the cabinet, the members of the United States senate and house of representatives, and also be published in the newspapers of Ann Arbor.

It is endorsed unanimously by about six hundred and seventy people who were present at the church.

JOHN M. WELLS,

President of the Religious Federation of Ann Arbor.

CHAS. T. WEBB,

Secretary of the Religious Federation of Ann Arbor.

WASHINGTON, D. C.

By invitation, Dr. Philip Jaisohn addressed the Pastors' Federation of the City of Washington on January 26th at its regular meeting, held in the New York Avenue Presbyterian Church. The meeting was well attended and the address was sympathetically received by the Washington divines. The Federation passed a resolution to appoint a committee of five to co-operate with the League of the Friends of Korea with a view to inform the people of Washington the true facts concerning Korea. Dr. Palmer, the chairman of the Federation, will announce soon the names of the gentlemen who will be appointed on this committee.

Rev. S. A. Beck has been elected executive secretary of the Friends of Korea with headquarters in 732 Woodward Building, Washington, D. C. He is not only going to look after the Washington League, but he will also help all the other Leagues in the various cities. In other words, he is at the service of all the Leagues of the Friends of Korea.

UTICA, N. Y.

The Rotary Club of the City of Utica has appointed a committee of five on the Korean question. The following gentlemen have been named to serve on this committee:

Mr. W. S. Murray, Oneida, N. Y., Chairman

Mr. C. W. Chapman

Judge F. H. Hazard

Rev. Octavius Applegate

Mr. John A. DeCamp

These gentlemen are all men of high character and of commanding position in their community. Their interest and investigation of Korea will be bound to bring about enlightened public opinion on the Korean questions in that part of the Empire State.

BOSTON, MASS.

At a recent meeting of the officers and organizers of the Boston Branch of the League of Friends of Korea, held at the office of its president, Dr. Lemual H. Murlin, the following officers and members of the executive committee were elected:

President—Dr. Lemual H. Murlin, pres. Boston University.

Five vice-presidents to be later chosen by the Executive Board.

Treasurer—Mr. Harold I. Magoun, 6 Mass. Ave., Boston.

Secretary—Miss A. M. Starrett, 6 Mass. Ave., Boston.

Executive Secretary—Ilhan New, 72 Mt. Vernon St., Boston.

Seven of the twelve members to the Executive Committee as follows:

Dr. Murlin, Rev. Sidney Lovett, Mr. Albert Murdock, Mrs. Robert A. MacFaden, Mr. Edward Chandler, sec. 20th Century Club; Prof. Norton A. Kent, Mr. Geo. F. Kendall.

Other members unanimously recommended were as follows:

Prof. Wilson, of Harvard, International Law; Prof. Hocking, Mr. J. Randolph Coolidge, Jr., Chamber of Commerce and Fine Arts; Dr. Raymond Calkins, of Cambridge; Mrs. Francis L. Higginson, Mrs. Louis Kennedy Morse.

KOREAN MEETING IN BOSTON, MASS.

The citizens of Boston, Mass., held a mass meeting on January 11, at 3.30 P. M., in the Mt. Vernon Congregational Church, corner Beacon Street and Massachusetts Avenue. The principal speakers of the meeting were Dr. Syngman Rhee, and Mr. S. A. Beck. Rev. Sidney Lovett offered prayer, and presented a resolution after the meeting, which was unanimously adopted.

Mr. C. H. Furber furnished a pleasing musical program, accompanied by Mr. Kenneth Shaw Usher.

Mr. Y. C. Yang, a Korean student in the Boston University, spoke to the meeting on the advisability of organizing a League of the Friends of Korea in Boston. We understand a Committee has been appointed, with a view to organizing a League in the New England metropolis. This Committee took immediate action, and organized a League with ninety (90) members, composed of the prominent men and women of Boston and Cambridge. This Committee will immediately start a Membership Campaign, and they expect to make a big drive within the next few days. In this movement the following prominent people will take an important part as active workers of the League. Dr. Lemuel H. Murlin, President Boston University; Rev. Sidney Lovett, Mr. George F. Kendall, Mr. Albert Murdock, Mr. Harold I. Magoon, Miss A. M. Starratt, Dr. Norton A. Kent and Mr. Y. C. Yang.

It is interesting to note that in the formation of this League some Chinese and Japanese students in the Boston University whole-heartedly joined it. The Japanese students wrote to Dr. Kent, stating that they firmly believe it was best for Japan, as well as Korea, that the Japanese get out of Korea.

The following resolution was adopted by the meeting:

WHEREAS, For four thousand years prior to 1910, Korea existed as an independent nation;

WHEREAS, The United States of America, recognizing Korean Independence, made a treaty and agreed to exert her good offices if other powers dealt unjustly with Korea;

WHEREAS, From the deliberations of the United States Senate it is perfectly apparent that Korea was taken by Japan in 1910 by fraud;

WHEREAS, Japan has since practiced unjust and inhuman methods in her dealings with the Korean people, especially with the Korean Christians;

WHEREAS, in 1919, the entire Korean population unanimously declared their independence from Japanese rule, and organized a representative form of government, making her a self-governing, democratic, Christian nation;

WHEREAS, The Japanese government has recently employed most barbarous methods in suppressing the Korean people in their aspirations to be free and independent;

WHEREAS, We learn from the publications of the Federated Churches, that Japan's progressive element deplores the methods of their government's military party in Korea; therefore be it

RESOLVED, By the people of Boston, assembled together in the Mount Vernon Church, that we do solemnly and firmly protest against conditions created by Japan and existing in Korea as being anti-Christian, autocratic, cruelly oppressive to the Korean people; and be it further

RESOLVED, That we ask the Government of the United States to take such measures as will secure the fulfillment of its treaty obligations entered into between the United States and Korea in 1882, wherein this country declared that "there shall be perpetual peace and friendship" between the said governments, and that the United States would exert its good offices if other Powers dealt unjustly with Korea; and be it further

RESOLVED, That a copy of these Resolutions be published in several of the newspapers of Boston, and also be sent to the President of the United States, the members of his Cabinet, and the members of the United States Senate.

(Signed)

GEORGE F. KENDALL,
ALBERT MURDOCK,
HAROLD I. MAGOON,
MISS A. M. STARRATT,
Committee.

The press of Boston took liberal notice of this meeting, and the following is a sample of the general tone of the Boston newspapers. This was taken from the Christian Science Monitor, of January 12, 1920:

KOREA CLINGS TO HOPE FOR FREEDOM

Victory of Great Moral Force Will Bring Independence, Says Dr. Rhee, President of the Provisional Republic

"BOSTON, Massachusetts.—Japanese force and aggression in Korea is steadily being overcome by the moral strength and passive resistance of the Korean people, according to Dr. Syngman Rhee, President of the Provisional Republic of Korea, who spoke yesterday at a meeting in this city. He expressed complete confidence that Korea would eventually achieve independence.

"Today in Korea," he said, "The world witnesses the slow, but sure, victory of a great moral force. The Japanese have found physical force helpless before this moral force. They face, with their thousands of trained soldiers and their modern equipment of warfare, a people without arms or munitions, but a people whose entire moral fabric is concentrated in a desire for liberty and freedom. They face a people who have enjoyed self-government for more than 4000 years, and who possessed an enduring civilization centuries before the Middle Ages or the discovery of the New World.

"The independence movement of Korea came into the open last March. Thousands of men and women, and thousands of children, heartened by the words of President Wilson, cried their cry of liberty. They had no arms, they made no threats, they were not violent. But they were shot down by the Japanese. Other thousands took their places, and the Japanese rifle war continued. Yet, it achieved nothing, and Japan was compelled to adopt other practices.

"The Tokyo government proposed a reform program, and declared that they would put it into effect. Heralded in the newspapers, bearing the fulsome praise of the Japanese officials, what did it accomplish? Nothing. Why? Because the Koreans refuse to be deceived any longer, and demand complete independence.

"A people with a distinct civilization, a people with a different language, a people with different physical traits, a people with a different dress, and a people that has shown its willingness to obey the teachings of Christ, will never submit to Japanese domination.

"There is no longer a Korean Empire, but the Republic of Korea. The Republic of Korea was born at a period of sorrow for the Korean people, and it shall live until their hearts are filled over the attainment of freedom and independence."

STUDENTS' CORNER

According to newspaper reports and information from other sources, it would indicate that the Koreans seem to lose their faith in the efficacy of the peaceable demonstrations in attaining their object—the independence of their country. The Japs are sending out statements by the bushel from all directions to the effect that they now realize their mistakes in the past and are going to amend the wrongs they have inflicted upon the Koreans. Many wonderful reforms are promised and certain liberty will be allowed, and so forth. But the same old method of oppression and repression is in full sway in Korea, and the Koreans are getting more and more desperate. Under these circumstances it is no wonder that our expatriated brethren in Siberia and Manchuria are organizing themselves into battalions of death and are planning to take direct action against the Japs. I regret bloodshed under any provocation, but when reasoning fails, then I must admit the necessity of physical force. Whatever measures the Koreans may adopt in dealing with the Japs they must always remember the third mandate of their people, issued with the Declaration of Independence: "Let all things be done with singleness of purpose, so that our behavior to the end may be honorable and upright." * * * * *

The Japanese propagandists and their coadjutors always trot out the old gag that the Japanese have planted a few trees and improved a few highways in Korea. They seem to think these things should condone all their crimes and cover their multitude of sins of commission and omission. I sometimes wonder whether these people will excuse a robber who takes possession of their homes, if he paints the front porch afterward for his own benefit. Or will they condone a man who kills his neighbor because he gave his victim a swell funeral at the expense of the victim's relatives. * * * * *

If the Bolsheviks intend to emulate the Czaristic imperialism in the hour of their victories they are surely digging their own graves. They ought to know that imperialism is dead. If some imperialistic nations are still alive, they will be and ought to be dead. * * * * *

The next President of the United States should be a statesman who is strong enough and practical enough to make the American ideals of justice and truth the guiding motive of all nations of the world. There are some such men in America, and it is up to the people to pick the right one.

It is said that Europe fears the power of the American dollar and Russian Bolshevism. The only way to allay this fear is to make their people work, and work hard. If they are busy in productive work, and the workers receive the just fruits of their labor, Bolshevism will die its natural death and the power of the American dollar will not be felt so keenly, for work will bring dollars. * * * * *

The American people are slowly but surely waking up to the importance of the Korean question. At a recent meeting held in Ann Arbor, Mich., more than half of the audience joined the League of the Friends of Korea, and nearly \$500 was raised as a nucleus with which to build a live organization in the State of Michigan. The good people of Boston are beginning to stir themselves and inquire into this question more thoroughly. As a result of a recent meeting some of the most prominent people of the New England metropolis joined the League of the Friends of Korea and promised their support. In this work Mr. Ilhan New and Mr. Y. C. Yang are actively engaged. The Washington League is under the supervision of Rev. S. A. Beck, in co-operation with the Committee of Five, appointed by the Pastors' Federation of the District of Columbia, and is making progress. It is their expectation to build up a League in the Capital of the United States that will be second to none in size, effectiveness and enthusiasm. It will not be long before the City of New York will have a League which promises to be one of the best yet organized. Some of New York's most prominent men are back of this movement. * * * * *

The first anniversary of the Declaration of Independence by the Republic of Korea was fittingly celebrated in different parts of the world on the first of March. The most notable event was the commemoration exercises held by the Koreans of New York City. They observed the first as a holiday, and held a very instructive and inspiring meeting among themselves. On Thursday evening, March 4th, public commemoration exercises were held in the 63d St. Music Hall. Several addresses were made by prominent men from Boston, Philadelphia and New York and some noted artists furnished a highly entertaining musical program. The details of this meeting will be recorded in our next issue. The Korean residents of New York deserve much credit and gratitude from all friends of Korea for the able and inspiring manner in which this public meeting was made possible. Mansei, New York Koreans!

If you desire information on the Korean situation, subscribe the "KOREA REVIEW." This is the only periodical which devotes itself entirely to this subject. Sign the enclosed subscription blank, and mail it today, to

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In spite of the strict censorship the Japanese Government has established, we are in touch with Korea through subterranean channels. We do not print any information from Korea unless it comes to us from unimpeachable authorities. That makes this journal very valuable to those who seek the truth regarding Korea and the Far East in general. The subscription is \$2 per annum and it is fully worth that and more. We are not carrying any advertisements, depending on the subscriptions to defray the cost of publication. Will you subscribe today by returning the enclosed subscription blank after properly signing your name and permanent address?

KOREA

BERT MOREHOUSE

In the consentient light of peace she stands
And waits, with hopeful heart and prayerful hands,
The gift of self-directing liberty—
The right to racial life and loyalty!

Where sacred memory endears each scene,
She asks for humble happiness serene,
Wherein her native language shall be heard,
And all her children taught the Christian word.

From snowy mountaintop to smiling plain,
She seeks the governing of her domain,
To circumvent the power of ruthless hand,
And hold the primal virtues to the land.

For all her rugged, fertile countryside,
She has the humble shepherd's lasting pride,
And finds no spot in all the earth her own
To love and cherish, save her realm alone.

Korea, may thy hopeful, trusting heart
Assurance find in human counterpart,
And from thy bondage may thou find release,
For thou art worthy in this day of peace!

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Political and Religious
Freedom for Korea



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MAY, 1920

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THEY WILL NOT HAVE DIED IN VAIN!

The Japanese government is employing the same old methods and using the same old gag in its effort to gloss over the present difficulties which confront it in Korea. The headquarters of the Japanese propaganda in Tokio have sent out orders to Korea, China and America to preach three things at the present time, and its minions are now sedulously carrying out the order.

First, they try to make the unwary people believe that the Japanese have turned over a new leaf and are going to effect some really wonderful reforms in Korea. (You will note they always say they are going to.) Second, they ridicule and discredit the efforts that are being made by the Koreans to regain their liberty. Third, they are persuading the general public to believe that the Koreans are not fit to govern themselves, therefore, Japan must continue to play the role of lordship over them.

These Japanese propagandists are employing various subtle methods in their anxiety to carry out the order of headquarters. They are not only employing the Japanese themselves, but have several foreigners in their service. They sometimes pose as friends of Korea and sometimes they pretend to be impartial observers. Even some of the Japanese, themselves, are trying to act as sincere friends of Korea and are advising the Koreans in Korea and China to accept the compromise of an autonomic Government under Japanese supervision. These sort of tricks have worked well for the Japanese in the past, but we are sure they will not do so now. To the average foreigners the Korean may appear foolish and half awake, but ten years of mental and physical suffering have made them wiser, on

whose heart the horrors of the ruthless destruction of lives of thousands of his people is indelibly stamped.

The Koreans cannot and will not believe that any good will come from Japanese promises. They cannot and will not live in harmony and peace with the Japanese even if the Japanese do carry out their promises, as long as there is any political relationship between the two peoples. The united people of Korea have made up their minds that if they cannot live as a free people, they prefer to die in their attempt to become one. In this age of selfishness and moral bankruptcy the stand the Koreans are taking may appear foolish, but we must concede to the Koreans their right to cherish their own ideals and their privilege to die for these principles which they hold more sacred than their lives. If those wise and practical people do not believe the expediency of the stand the Koreans are taking, they need not help the Koreans, either materially or morally, but they should not raise their voices to assist the Japanese in their scheme to enslave some 20,000,000 people, contrary to the laws of God and humanity. If the Koreans are willing to die for their ideals of human liberty and political independence, let them perish, if you will, but do not condemn them for doing so.

We believe God has chosen the lowly and despised Koreans to serve Him in upholding His righteousness and establishing His Kingdom in Asia. By their supreme sacrifices the Korean people make the other Asiatics believe in the doctrine of Jesus Christ, and the political ideals of Washington, Jefferson, Henry and Lincoln, they will not have died in vain.

A KOREAN PATRIOT

We are conservative in saying that 90% of the total population of Korea is united in their aspiration for regaining their national independence and absolute religious freedom. As far as those Koreans who are outside of Korea are concerned,

we believe there is not one Korean who is not willing to sacrifice everything to help back up their people at home in their hour of suffering and sorrow. The Koreans in Continental America and the Hawaiian Islands number about six

thousand, of which nearly five thousand are in Hawaii. The Hawaiian Koreans are engaged in plantation work and their earning capacity on the average is not over one thousand dollars per annum. The Koreans in the United States are only about one thousand, composed principally of students, waiters and cooks. Their earnings are very meager indeed. Yet, these poor people have contributed generously towards the funds for the independence movement both in America and China. There are over two million Koreans in Manchuria and Siberia whose intense patriotism and whose financial contributions to the cause are no less in proportion than that of their brethren on this side of the water.

There are a few Koreans in California who have pursued industrial lines since their arrival in America and some of them are better fixed financially than most of their countrymen. One of these Koreans, Mr. C. L. Kimm, has contributed \$10,000 and forty acres of land toward the fund to educate the Korean young men in aviation. Through the generosity of Mr. Kimm several young men are now able to learn flying in this country. The illustration on the back cover of this REVIEW shows the future Korean aces in the flying field of their school in California. It is reported by the American instructors that the Koreans make excellent aviators on account of their steady nerves and cool heads.

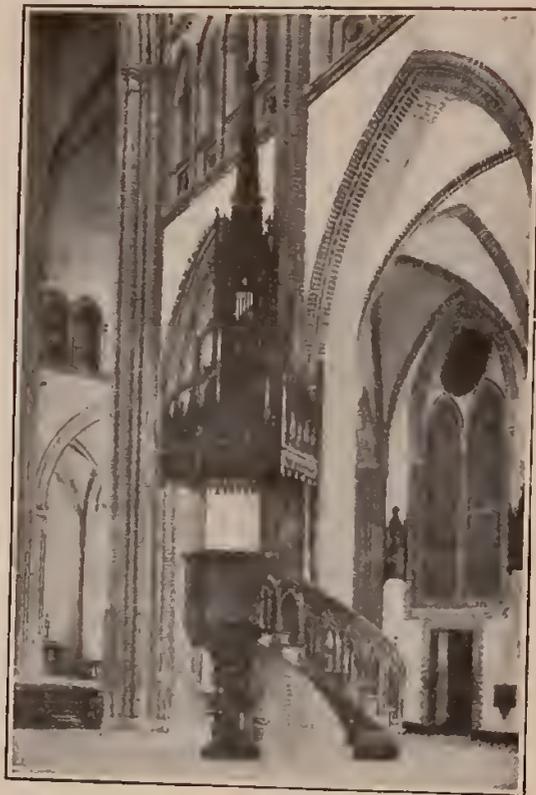
ST. BENEDICT IN KOREA

The following excerpt is taken from "The Grail" and throws some light on the activities of the Roman Catholic missionaries in Korea. The missionaries of the Society of Jesuits were laboring in Korea even before the Protestants entered that field, but their work has been on a smaller scale and the results of their labors have never been made known in America. The Jesuit missionaries have been devoting their energy principally to the propagation of the Catholic faith and paying only casual attention to secular education among the Koreans. But in late years the Benedictine missionaries entered Korea and are doing some very useful and practical work in Seoul, the capitol city of Korea. They have built a handsome cathedral and established various manual training schools for the education of the young boys.

One of the most successful enterprises is the woodworking school, where the Korean boys are taught the carpenter's trade, cabinet making, wood carving, etc., under the direct supervision of the Benedictine missionaries, who are also accomplished mechanics in various trades. "The Grail" says:

"Here the youth is taught modern methods in farming, the rotation of crops and the use of fertilizers. Adjoining the farm is a building devoted to bee culture on a large scale. At the foot of the winding driveway lies the Foundry, where Brothers and students don their leather aprons and turn the glowing metal into useful instruments.

"The graduate is a master mechanic when he leaves; he has learned his trade more thoroughly than many in America can boast, for he starts by making his hammer and anvil and forge and saws, and he takes a personal pride in his self-made tool kit. Later he is introduced to blueprints. The factory turns out woodwork of all kinds from wagons and folding desks to deli-



A Peep Into the Cathedral at Seoul, Korea

cately carved furniture and episcopal thrones. And thanks to the high standard of traditions from Beuron in Europe, the Benedictines at Seoul have given the Korean a taste for chaste, thoroughly sound handicraft. Their pupils are in demand as soon as graduated and earn enviable wages.

"The monastery itself is a revelation of the latest powers of properly directed native workmanship. It is a house of prayer and everything within raises the mind and invites silent devotion.



Pupils learning woodworking trade at Industrial School of Benedictines, Seoul, Korea. The pulpit that adorns the Seoul Cathedral was made by native boys at this school.

With monastic attention to details, even the panelling of the walls and the staircase show patient carvings that are worthy of the Middle Ages, virile and severe in design, with a chaste beauty that stamps the art as Benedictine.

"At first thought it would seem that the Benedictines in Seoul are not missionaries, but reflection shows that although they do not evangelize the pagans by direct propaganda in the villages, yet they have a far-reaching influence on pagans and Christians. The beauty of their ordered days of labor cannot but impress the students; the practical application of the principles of Christianity to the daily business of life of these students will guarantee a nucleus of earnest Christians and well-instructed pagans to leaven the mass of Koreans in Seoul. Each graduate from such a course of training is an asset in Christianizing Korea, and the name of Christian becomes associated with trustworthy workmanship and a patriotic attempt to make Koreans able to keep

abreast of foreigners in commercial pursuits, the evangelizing of Korea becomes less difficult.

"The Church in Korea has not been slow in adjusting itself to the needs of a country newly opened to European influences. Such a work as the Agricultural and Industrial Schools of the Benedictines could be duplicated in every vicariate in Asia with profit to souls. The Church can indeed be proud of its Colleges and institutions of learning, all of them necessary in modern Asia, but the lot of the countless working man can be easily bettered and the prestige of the Church among the masses enhanced by providing institutions for the teaching of the sciences. Happily, many of the Missions have taken up this work.

"Like the Apostles of old who used the Roman roads to spread the Gospel, the modern missionary must make the sciences the practical servants of the Faith in reaching the millions of newly accessible pagans."

THE RE-BIRTH OF KOREA

BY HUGH H. CYNN

The latest book on Korea has been published by the Abbingdon Press, New York and Cincinnati, entitled **The Rebirth of Korea**. This book sets forth facts, the reawakening of the people, its causes and the outlook. It was written by Hugh H. Cynn, a native of Korea, educated in

one of the Mission Schools in Korea in early boyhood, and later graduated from the University of Southern California. He became principal of the Pai Chai School, of which he is an alumnus.

The introduction was written by Dr. Frank

Mason North. This book is of special interest at this time, for it gives briefly the causes which have led up to the present struggle in Korea and many of the facts given in this book have never been published before. Mr. Cynn is a Christian and has been working with Bishop Herbert Welch of the Methodist Mission in Korea. He is in a position to see things from the Korean standpoint, and he understands the psychology of his people.

Owing to his delicate position in Korea he has to be conservative in his utterances. If he expressed all his thoughts frankly, his life and property would be in danger, therefore, the general tone of the book is very conservative and cautious to the extreme. But at the same time he

told the truth whenever he could do so without placing himself in danger of being imprisoned or driven out of Korea. His diction is clear; his description of his people is very pathetic; and his criticism of the Japanese policy in Korea is couched in such mild and moderate language that this book is especially valuable to those who desire to seek impartial information concerning the Korean people.

It contains 272 pages of octavo size, well bound and printed in 12 point clear type on a fairly good grade of paper. We recommend this book to those who are seeking knowledge of the Land of Morning Calm. Price is \$1.50. It is sold by the Methodist Book Concern and all large book stores.

EXTRACT OF ANNUAL REPORT OF PYENG YANG STATION, 1918-19

(Presbyterian Mission)

INDEPENDENCE MOVEMENT AND ITS RELATION TO THE CHURCH

The thinking world has already become acquainted with the main features of the Korean Independence Uprising, a passive resistance of the Korean people against their Japanese rulers, met by a stern policy of brutality and force. It is with the present and future effects of the movement upon the work of the Christian Church that we as missionaries are principally concerned. The political aspects of the question are indeed important and this importance creates a temptation to all neutrals to overstep the bounds of neutrality and to take sides on the main issue. In fact, from the first day of the demonstrations until the present moment the missionaries have been severely criticised on the ground that they had taken sides against the Government and were actively instigating and assisting the agitators. That this was not the case goes without saying. But it finally culminated in the arrest of one of our number, Mr. Mowry, on the charge of having harbored criminals in his house, for whom the police were searching. These so-called criminals were students for whom no warrants had been issued by the police and whose guilt had not been ascertained by any judicial process. In the Local Court and again in the Court of Appeals Mr. Mowry was held to be guilty on this charge. His case is now before the Supreme Court for final decision. The foundation for the case was so slight and its character so superficial as to make it dangerous for a foreigner to be on terms of intimacy with any Korean. Mr. Mowry had always entertained his Korean friends in his home and during the progress of the demonstration had continued to do so, entertaining several of his favorite students for a few days each, but in no case had he attempted to conceal them from the police. If, therefore, he is convicted on this charge, then it becomes dangerous for any foreigner to treat a Korean as he would one of his own people or a Japanese. A statement of the case in this way shows how preposterous is the charge against him.

The missionaries in Pyenyang take this opportunity to deny any complicity in the Independence Uprising; they deny knowledge of its leaders, plans or methods except as such information appears in the newspapers. But living in the midst of brutalities and atrocities of the most revolting character, of which they have been per-

sonal witnesses for months, they cannot pass these things by in silence. Punishment for violation of law is one thing; brutality is another. Offenders against the law should be punished according to law; but the officers of the law should not themselves be greater offenders against that law than are the ones whom they are attempting to bring to justice. Neutrals have no right to take sides on the question of legal processes of law. But they have a right and a duty to humanity to protest with all the vehemence of their natures against brutalities committed against innocent and unarmed men, women and children by uncontrolled soldiers, gendarmes, police, firemen, hired thugs and Japanese civilians. The missionaries in Pyenyang have not instigated the Uprising. They have not assisted it. They have simply protested in the name of humanity against brutalities of which they have been personal witnesses. Such action can in no sense be held as unneutral.

Before considering the general effects of the Uprising upon the work of the Church, let us first note a few typical examples of what has been done. These must be typical rather than exhaustive. In Pyenyang City four out of five pastors in charge of churches were arrested and committed for trial, one of these men Kil Moksa, famous as the blind pastor, being a signer of the Declaration of Independence, and one, Rev. Kim Sundoo, Moderator of the Korean General Assembly last year. The remaining pastor was also arrested, but released after examination. One helper has been arrested, another forced to flee for safety, 13 elders have been arrested and three held for trial, and many of the members of the churches arrested, too. The Police Department sent out an order to arrest every student in the Union Christian College and the Boys' Academy whether guilty of any offense or not. Bibles and hymn books were seized and destroyed in many cases. One man was arrested for praying publicly for "those who are in the undesirable place," that is the prison. Five innocent theological students who had just arrived in the city were seized on March 4th, taken to the police station, where they were given 29 blows each for disturbing the peace, without having been given any opportunity to establish their innocence. A Christian boy who for

years has been doing our cobbling was arrested for helping to distribute independence announcements and tortured in the city jail for days, being beaten, kicked, burned and branded, and almost done to death. As a result he became a physical wreck and was sent to the Government Charity Hospital, where he remained for three weeks, and was then released on bail because they thought he would die. Just a few days ago a Christian was released from the Pyengyang prison on bail—no, he was literally carried out on a stretcher to the gate and dumped on the ground and left there, too weak to walk. For he too was scheduled to pass away soon. And the forecast proved all too true for he died two days later. His relatives for nearly three weeks before this time had offered any amount of bail in order to effect his release because of his prolonged illness, but the authorities would not grant the request.

In the country conditions are infinitely worse. Nineteen church buildings are known to have been badly damaged by police, gendarmes and soldiers. Fire was set to one of them at Kyumipo by the Japanese fire brigade, but it failed to burn. Windows, doors, lamps, stoves, benches, pulpits, Bibles and Church records were destroyed in these churches. At Kandong, the soldiers took all the furniture out of the church to be used in their barracks, which by the way was the church building of the Chuntokyo (Heavenly Path Religion). Permission to use any of the property was neither asked nor received. At Pupaik, the Chief of the Gendarmes ordered the non-Christian villagers to drive out all the Christians from the village. If they failed to do so he threatened to have the soldiers come and "shoot up the town." In Changchun, the day on which the Government officially required the people to "clean up" their houses and premises was set for Sunday, although the police knew that this would work hardship on the Christians, of whom there were many in this district. To meet the spirit of the order, they cleaned their premises thoroughly on Saturday, hoping that this would be accepted by the police in the right spirit and then prepared to gather on Sunday as usual. But as two of the officers of the church were going to the church building on Sunday morning, they were seized by the police, taken in the church and there severely beaten. The police then, demanding the church roll, visited all the homes of the Christians, beating men, women and children in all but five of these houses. One Bible woman tells how she was arrested in a distant country district and ordered to stop preaching. She replied, "I cannot stop. God has sent me to preach and I must obey Him." The Chief of Police laughed at her and replied, "You lie. God did not send you. Those foreign missionaries in Pyengyang sent you. And even though God did send you, we shall punish even God Himself." The treatment which the Christian women and school girls have received is so horrible that we refrain from writing it. They are living in daily terror of their lives and honor. In addition to this, in some places churches are ordered closed. People are told to stop reading their Bibles, to stop preaching and to stop following after the foreign missionaries who are deceiving them.

It must not be thought from what has been said thus far that the Christians alone were involved in this movement or that they alone suffered. Non-Christians, too, suffered in great numbers often as much as the Christians, but on the average much less than the Christians. As we are concerned with the latter only in this report, we say nothing more regarding the others.

The above are the kinds of things against which we as missionaries are protesting. We cannot see such things done and keep silence. It would be servile to do so. The destruction of the Church seems aimed at, despite all the official assurances to the contrary. The church is charged with complicity in the Uprising and with being the chief leader in it. That many Christians

have joined in this agitation is another matter, and one we do not admit.

Certain charges have been made repeatedly against the missionaries and Church. First, the missionaries have been charged with being political propagandists, being in Korea for no purpose other than to weaken Japanese authority and at the same time to gain such pecuniary benefits as they can. These charges have been officially denied by the Government, but the semi-official newspapers continue to print them. The lives of foreigners have been endangered, therefore, not because of infuriated Korean mobs, as some reports have frequently asserted, but because of Japanese who were incensed against them through false and vicious reports.

Second, the Church has been charged with being the main power behind the movement. No distinction has been made between the individual Christians who have joined the demonstrators and the Church as an official body. The Church has in no way whatever had a part in the movement. It has kept distinctly out of the affair. Nevertheless, many of the leaders of the Church have, as individuals, decided to join the movement. But this is quite a different matter from the Church's deciding to do so as an official body. Whether these individuals did wrongly or not is a question which each one of them must decide according to his own conscience. The Church as a Church is innocent.

To sum up what has been committed against the Church in the Pyengyang territory by the police, gendarmes and soldiers, in line with the statements made above, we give the following:

1. They have arrested many of the leaders of the churches, including pastors, helpers, and school teachers. Many of the rest have fled for safety, for the Church leaders seem to have been singled out for punishment and persecution regardless of guilt or innocence.
2. They have seriously damaged 19 church buildings and broken the bells in others.
3. They have expropriated the property of at least one Church for other purposes without asking for or receiving permission to use the same.
4. Twenty-six churches have been forced to close for periods up to three months and more.
5. Many church schools have been forced to close in both city and country, because of the arrest of teachers, for periods up to three months and more.
6. Helpers, pastors and Bible women have been ordered to stop preaching in many places.
7. Christian literature has been seized and destroyed in many places.
8. The police have ordered the non-Christians to drive the Christians out of their homes in several places.
9. All the students in the Union Christian College and the Boys' Academy in Pyengyang were ordered arrested by the Chief of Police whether guilty of any offense or not.
10. Christians have been discriminated against in many ways, of which the following are typical:
 - a. In the special severity shown Christians in connection with the spring "clean up."
 - b. In the frequency and severity of beatings administered by police in the performance of their official duties.
 - c. In the special effort to arrest and punish the leaders of the churches on the ground that they were *per se* leaders, too, in the independence movement.
11. Christian women in the country have been terrorized by police, gendarmes and soldiers.
12. The pastor of the Congregational Church for Koreans (under Japanese Control), Mr. Takahashi, has visited certain of our churches and, assisted by police, has forced Christians to gather and listen to addresses intended to alienate them from the missionaries and their present church connection, and attempted to proselyte for his church. This was done with the knowledge and assistance of petty government officials.

In view of all these facts, what has been the effect upon the Church? It is almost too soon to make reply. But the following seem to be reasonably settled facts:

1. Though the Church is suffering terribly now, this will result in renewed power later, we believe. A few of the weaker members have dropped by the wayside, being too weak to endure the persecution. But the others are being refined by the fire of persecution for better service. The church will not be destroyed. It has proved its stability, and it has proved at the same time a larger principle. Christianity does not denationalize even an Oriental nation. It gives the kind of vitality which all rulers should foster and welcome.

2. Christians have been led to renewed earnestness in prayer and Bible Study and their faith has been wonderfully deepened.

3. The position of the missionaries in the church has been strengthened. In certain quarters influences have been at work to alienate the Christians from the missionaries. Today, while they are afraid to come in any large numbers to the missionaries, they realize that the missionaries most sympathetically bear the suffering and persecuted Church in their hearts and the bond of fellowship has been growing stronger.

4. The arrest of so many of the pastors and church leaders, at first thought, seems to be an irretrievable loss. A great loss indeed it is, but there is this compensation that the laity will again have to assume its responsibility for work which for the past few years

it has been slowly throwing upon its pastors and helpers. This one compensation alone will be a great blessing to the Church in the end.

There is another but rather problematical aspect of this great movement, the effect on the non-Christian population in its attitude towards Christianity. That there has grown up a very warm feeling among many of the people towards Christianity, we believe. For the time being, this feeling cannot be openly shown. Many are quietly saying, "Just wait a little while!" It is not too much to hope that after more favorable conditions are restored a great influx into the Church will result.

We are not pessimistic in the least. On the contrary, our minds are more optimistic than before. God rules! He will not permit this Church, which has meant so much in the Church at large already, to be destroyed. He still has a place for it, and we believe that in His good time He is going to solve the problems which make life so serious for Christians here today.

It is difficult to give statistics for a year of this kind. Even though they were appended they would mean little. It seems far more appropriate therefore that the following should be our statistics for the year:

- No. Christians imprisoned, 347.
- No. Christians beaten and released, 236.
- No. Christians still in prison, 111.
- No. Christians killed or died from wounds, 13.
- No. Churches closed (some for 3 mos. or more), 26.
- No. Churches damaged by police, gendarmes and soldiers, 19.

FAR EASTERN NEWS

THE TROUBLE IN KOREA MISSIONARY SCHOOLS

REASONS FOR DISMISSAL OF PRINCIPALS

From Kobe Chronicle

With regard to the cancellation by the Governor of Kyongki Province of recognition of Mr. Appenzeller and Miss Smith as Principals of Paichai School and Paiwha Girls' School respectively, the *Seoul Press* has received inquiries from certain persons interested as to the cause and reason which obliged the authorities to do as they did. From the report and comment published a few days ago concerning the trouble, these persons seem to think that it was because Mr. Appenzeller and Miss Smith failed to prevent students of their schools from shouting "Mansei" that they were required by the authorities to give up their positions, and on this premise they argue that the official step taken against them was too severe. The *Seoul Press* has interviewed a high official on the subject, and quotes him as follows:

During the past year the Government has endeavored to follow a lenient policy towards all students taking part in the Independence movement, believing that they did so through being misled or threatened by agitators, and also refrained from taking any severe measures against schools failing to keep their students quiet. The Government, however, hoped that those students would come to their senses by themselves as time passed and repent of their foolish act. At the same time, in order that students might be prevented from repeating their blunder, the Government issued instructions to school faculties to keep a sharp eye on the conduct of their students, and to dismiss all bad elements likely

to cause trouble. A warning was also served them that, in case they failed to do as required by the Government, the authorities would have to deal with them in a resolute way. Not only that, the authorities detailed officials to schools to help the faculties in carrying out the order of the Government. In spite of all these precautions, however, trouble unfortunately occurred among the students of Paiwha Girls' School and Paicha School. On inquiries being made, it was found that, in the case of the former school, the Principal had done little or nothing in cautioning either the students or their guardians in compliance with the above-mentioned instruction from the Government, while, in that of the latter, the Principal neglected to punish those students guilty of the trouble, though he seemed to have previously acted as required by the Government. Now it seems that the Principals of the two schools did not care to act as asked by the Government, considering that the affair was entirely political, and as educationists they had no right to interfere in it. The authorities, however, consider that they are mistaken in holding such an idea. As Principals of schools established and run in accordance with the provisions of the Korean Educational Ordinance, it is their duty to teach their students to respect the law and be law-abiding, and should any of their students act at variance with the principles of education as laid down by the Ordinance, it is obviously their duty to take due measures against such students. The authorities consider that in failing to act as required by the Government, the Principals of the two schools concerned neglected to respect the laws and regulations of the country, in the education of the young men and women in which they are engaged, and so showed themselves unfit for the position of responsibility they held. This is the reason why the authorities were compelled to take the measure in question against them.

LAND OWNERSHIP IN KOREA

CRUEL WHOLESale EVICTIONS

From Kobe Chronicle

Dr. Frank W. Schofield, of the Severance Hospital, Seoul, writes thus to the *Seoul Press*:

"Some days ago when visiting in the North of Korea I was informed, by both missionaries and Koreans, that evictions on a wholesale scale are being carried out in certain countries in North Pyongan Province (Myung Won County and Maingsan County). One missionary had met a number of Korean farmers carrying a few household goods in their hands, their children on their backs, trudging for they knew not where. On inquiry it was found that these people were a few of some one thousand families who had been ordered to leave their homes among the mountains and take up quarters elsewhere. These simple folk failed to have their land surveyed and registered within the required time, which results in the land becoming State property. Most of the area in which the people have been living is to become a large preserve in the care of some Japanese afforestation company. At least that is the rumor. The usual sum of money which had been given to these people was 60 sen per head. Their plight was most pitiful, yet apparently nothing could be done, at least locally.

"Surely, this policy of eviction is not in harmony with the more liberal sentiment of the new administration. It is just possible that the people were mistaken in saying that the Government was insisting on this ejection. It may have been the Oriental Development Company, or some other semiofficial agricultural development company.

"Also in Jong Chung Chin County the farmers were greatly enraged at Government agents making the farmers sell oats at Y2 a bag less than the market price. It was for patriotic purposes, as the oats were being shipped to Siberia to supply the horses of the army with fodder. In one instance the servant was compelled to sell oats at this inferior price during the absence of his master.

"It was stated that these little irritations had nullified the beneficial effect of the reforms in that particular section. It might also be mentioned that the people deprived of their oats had had to import, and at a loss, millet."

The *Seoul Press*, considering its position, deserves every credit for publishing this letter and for the following comment which it makes thereon:

"We venture to draw the attention of the higher authorities to the letter of Dr. Schofield. We hope that the story he gives there is not true, but the allegation made is so serious that the matter should immediately be taken up for investigation. None now doubts the sincerity of the new Governor-General and his lieutenants in endeavoring to carry out a liberal administration, and the several reform measures they have already adopted are beginning to usher in better days for this peninsula. Nevertheless, it is possible that the old spirit of illiberalism and domination still lurks in the minds of petty officials in the interior and manifests itself from time to time. We venture to make this assertion, because even in Seoul we sometimes hear of cases in which lower-class agents of the Government have acted in a manner entirely at variance with the spirit in which Baron Saito and Dr. Midzuno have undertaken their great task. It is probably impossible for them to sweep away all and every evil at once. We can well sympathize with them in their difficult position, it being their unenviable lot to deal on the one hand with self-conceited and implacable Korean malcontents and on the other with jingoistic and narrow-minded Japanese. Both parties are blind to the progress of the times and deaf to the voice of reason, and, standing, between them as they do, the Governor-General and the Administrative Superintendent must find a way of reconciling them. It is really a hard task, a task none but those possessed of their great ability and

broad views can accomplish. We are, however, confident that they are equal to it and, if given time, will accomplish it in a brilliant way. Meanwhile, all their well-wishers and friends will, we hope, assist them by submitting to them suggestions and criticisms in a friendly way. As we take it, Dr. Schofield's letter has been written in such a spirit and we trust that the higher authorities will read it with great interest."

To "hope it is not true" of course helps not at all, but is probably a necessary proviso in the circumstances of our Seoul contemporary. We believe as much as the *Seoul Press* in the sincerity of Baron Saito and Dr. Midzuno, but the "great ability" is not so credible. Evictions have been from the beginning of Japanese rule in Korea one of the deepest of grievances, and the authorities must be fully aware of the magnitude of the evil. Concerning the new surveys and their inevitable consequences, Mr. Shimada Saburo some time ago wrote a very plain-spoken article, on which we commented at the time. Mr. Shimada's warning, however, was heeded by Korean officialdom, so "sincerity" forms no excuse. It is outrageous that such powers of eviction should exist—especially that they should be, as the *Seoul Press* explains, in the hands of low-class Japanese officials. One of the chief factors in creating discontent and rebellious thoughts in Korea has been the Oriental Colonisation Company. This concern has only succeeded in inflicting injustice on the Koreans without making the available ground in Korea attractive to Japanese settlers. Its original object was to settle Japanese cultivators in Korea, which, if thoroughly cultivated, would support more than twice its present population. It was supposed that the Koreans, seeing how well the Japanese cultivated, would learn from them, and that assimilation would proceed apace. But instead of developing waste land, the Company found means to dispossess the Koreans of some of the choicest of their cultivated land; the Japanese settlers, even with this advantage, find that they cannot compete with native labor, and the intruders and the dispossessed hate one another. The best remedy would seem to be to turn over the Oriental Colonisation Company to purely Korean management (or to suppress it altogether), and to deport all these "low-class Japanese officials," who refuse to obey the will of the Government, and replace them with Korean officials.

THE CASE OF MR. MOWRY
PUNISHED FOR LACK OF SINCERITY

From Kobe Chronicle

The Rev. E. M. Mowry has been deprived of the Directorship of two mission schools, one of which is a girls' school, at Pyengyang, Korea. The official reason given out by the Japanese authorities for the step taken is that he failed to take proper steps for the control of the Korean students at his schools, who acted improperly on March 1st and on other days. According to the official statement published, the students at the Sutoku School, under the Directorship of Mr. Mowry, have long been notorious for their improper behavior. In 1917, they acted improperly, and this caused the Governor of the province to draw the attention of Mr. Mowry to the fact. In connection with the Independence disturbances in March, 1919, many students of the school were found guilty, and Mr. Mowry himself was fined on the charge of harboring criminals. For these offences, it was but proper in the light of the regulations that the school should have been ordered to be closed, but special clemency was shown by the authorities, and no such rigorous step was taken against the school. In spite of this considerate treatment by the authorities, the school failed to behave itself properly. In defiance of a warning given by the Governor of the province to the school on February 25th the whole of the students in the Higher

Course of the school absented themselves from school on March 1st and 2nd. At 2 p. m. on the 1st instant, they shouted "Mansei," but the Director and other authorities of the institution failed to take appropriate steps on the occasion. On the 3rd instant, forty-eight students of the Common Course shouted "Mansei for Independence!" and on the following day the whole of the students of the Higher Course did the same thing in the school grounds, a fact which has had a very unfavorable effect upon other institutions. The authorities thought it advisable to close altogether a school which showed such a lack of sincerity, but for the sake of the future of the teaching staff and students, they confined themselves to cancelling the official sanction for Mr. Mowry's Directorship of the school. His Directorship of the Suken Girls' School was also cancelled, because he could not prevent the students at that school from absenting themselves from school in a body.

TRIAL OF KOREAN AGITATORS

Decision by Supreme Court

From Japan Weekly Chronicle

The Seoul Press reports that the preliminary examination of Son Pyongheui and his 46 followers, who declared the independence of Korea on March 1st, 1919, conducted for some time past by the Supreme Court Special Criminal Court under the presidency of Judge Watanabe, came to an end on the 22nd ult. Son and his followers were accused at Seoul Local Court of having fomented rebellion and the case was sent to the Supreme Court for examination. By the Supreme Court they were found guilty, not of the crime of fomenting rebellion as decided by the Local Court, but of violation of the Public Peace Preservation Law, violation of the Law for Controlling Publication in Korea and violation of certain clauses of the Criminal Code. The case was accordingly returned to Seoul Local Court for re-examination. Together with Son and his followers, Kim Hyemuk and 27 others implicated in the disturbances in Suwon. An Pongha and 70 others, accused of making disturbances in Suan, Choi Yunsik and 127 other rioters from Ansong, Yun Sangtai and 29 others connected with the riot in Taiku, making 257 in all, were also examined and had judgment pronounced against them. The case of Yun Sangtai and thirteen others was dismissed, and the accused were set free, while the case of Chyon Sunyung and five others was dropped. The following is a resume of the judgment:—

"In order to come under the crime of instigating rebellion it is necessary for the accused to instigate the people to effect the collapse of the Government, to usurp the functions of the State, or violate the State constitution by resorting to violence. Accordingly, their crime does not constitute an instigating of rebellion, since the accused simply advised and encouraged the people to obtain the release of the country from the grip of power and so obtain independence, exhorting the people to give expression to that desire to the last man and to the last moment, but did not once make mention of resorting to violence as a means of obtaining independence. Although some people might have been misled by the advice thus given and might even have gone the length of resorting to violence in the attempt to attain their object, this was rather to be regarded as being done of their own volition, the responsibility of which was not to be charged against those who gave such advice. The accused in the present case plotted to attain the independence of Korea and in order to attain that object, attracted followers and, secretly printing the Declaration of Independence, distributed it throughout the peninsula. They also presented the Government of Japan, the Imperial Diet, the Government-General of Korea, and the Powers' Delegates at the Peace Conference with a manifesto expressing their

desire for the independence of Korea, and sent a note to President Wilson asking him to help and support their independence movement. They also desired the people to shout mansei for Korean independence. It is true they did all that, but then they made no mention as to resorting to violence to attain their object, so their guilt cannot possibly be considered as that of instigation of rebellion.

"As for the disturbance in Suan, the action of the accused constituted an act of destruction of the State constitution, but their motive in so acting was simply to express their fervent desire for the attainment of the independence of Korea, and was not necessarily a means for the immediate attainment thereof, it being simply an act of demonstration. Their act may, therefore, come under a charge of fomenting disturbances, but not of fomenting rebellion. Accordingly the case does not lie within the scope of the Supreme Court, but with the exception of those whose cases have been dropped comes under the Peace Preservation Law, the Law for Controlling Publication in Korea, and the Criminal Code, so their case is returned to Seoul Local Court for examination."

From Japan Weekly Chronicle

The Seoul Press whose interview with a high official is reproduced elsewhere, seems dissatisfied with the results of its efforts to put things on a better footing, and that this should be so is not surprising. The question raised was whether missionaries are supposed to cooperate with the police in the apprehension of those whom the police consider to be evildoers. The reply is, certainly not, but the recent orders removing three American missionaries from the charge of their schools are not altogether explained by the statement that this removal was because they had failed to meet requirements of the Education Department. The missionaries on all occasions warn their pupils against committing acts which may bring them into collision with the police, and if the collision occurs, it is certainly a somewhat harsh proceeding to order their removal. In the case of Mr. Mowry in particular, it will be remembered that in March, 1919, the police came to his house, entered it without taking any notice of him, he being at the other end of the compound at the time, and arrested some students they found there. They had not asked Mr. Mowry whether any students were there, and Mr. Mowry knew nothing against the students, not even knowing that the police wanted them. For this Mr. Mowry was punished by the highest Court in the land. This had nothing to do with the Education authorities, and can only be interpreted as requiring the missionaries to act as agents of the police, and even to assume spontaneously the suspicions entertained by the police. They must, to escape the law, be thought-readers. The shouting of Mansei by some students on a subsequent occasion, not in Mr. Mowry's hearing or with his countenance or consent, was made the occasion for requiring his removal from the school, similar action being taken in respect of two other American teachers. This too is under the new and liberal rule, not under that of General Hasegawa, which has been formally declared mistaken, though this admission amounts to nothing seeing that the acts committed under that rule are still upheld by the Courts and imitated by the executive authorities. The authorities have been at a great deal of trouble to remove the impressions created by the events of the spring of 1919, but people will naturally ask whether such arbitrary action in respect of American missionaries, who have no little prestige and powerful diplomatic aid at call, does not indicate much more arbitrary action towards the Koreans who have no such defences. Evidently Baron Saito has not yet succeeded in inculcating his own liberal principles into subordinates too long accustomed to the use of unchecked power.

KOREAN DEMAND FOR FREEDOM GROWS BY LEAPS AND BOUNDS; JAPAN'S CHANCE FOR PEACE GONE

By FRAZIER HUNT

From San Francisco Chronicle

(This is the first of a series of four articles by Fraizer Hunt dealing with Korean conditions.)

SEOUL, March 1.—More Korean independence demonstrations, more Japanese repression, more suppression, more cruelties, more promises—these are the signs for the future of Japan in Korea. The revolutionary movement lives here today, and no power of Japanese bayonets or no amount of Japanese promises can kill it.

Before the thrilling miracle of a reawakened, revived people, Japan stands completely bewildered and just a little bit chastened. She doesn't know what to make of the sudden rising up of a crushed, broken, hopeless, race, just as she doesn't know what to make of a world that is no longer under the speed of the German military might makes right idea that she believed in and dreamed of conquering the East with. One can almost waste a little pity on Japan here in Korea, even at the same moment that you are swept into a storm of anger at the stupidity and cruelty of Japan's past history in this heart-broken peninsula—because Japan's position is an impossible one. It is a situation that has no answer and offers no solution for Japan except the giving of full independence to a people who are by no means ready for it—and she has no more intention of doing this than she has of splitting up her own island empire.

By immediate and dramatic reforms and generous gifts of semi-independence she might sidetrack this Korean independence revolution but one is wasting time even to think about this because present-day Japan doesn't talk this language of democracy and international justice and fair play. Japan's promised reforms are not even keeping pace with the growth of the revolutionary movement. This determination to be free from Japan is sinking itself deeper and deeper into the hearts of all of the 17,000,000 of Korea's people. Every day the solution is becoming more difficult and more impossible. The best that Japan can hope for is such a victory as the English have had in India and Egypt.

Revolt to Endure

All in all, Japan has made a pitiful mess of her chances in Korea. She faces today a race of people who are apparently in the revolutionary business for keeps. She has changed front, drawn the teeth of her old policy of military colonization with bayonets and banks and railroads and traders and land grabbers all mixed up together—but too late. She has discovered that you cannot hammer the swords into plowshares after once the sword has been stained with blood.

With the coming of spring—possibly even before this article is read in America—new demands for independence and fresh demonstrations against Japanese rule will in all probability be made. They will be peaceful demonstrations, consisting probably of parades and shouts for Korean independence; but they will be put down with force, because it is impossible for the Japanese military mind to understand any other power but that of force. And the more force used the deeper the determination. Korea has felt the magic wind of "self-determination of peoples" that has been blowing over the world. The same spirit that has swept through Poland, Finland, Czecho-Slovakia, Ireland, Egypt, India and even touched our own smiling Philippines has set fire to men's hearts here.

But it was far more than any call for national freedom that sent men and women down the streets of Korean cities last March crying "Mansei"—literally

translated "10,000 years," but meaning "Liberty forever." It was a sudden setting off of all the piled-up hate and cruelty and petty interference and injustices of Japanese domination that had been practiced during the ten years of Japanese annexation. At the start the whole movement was almost as much a demonstration and protest against economic injustices as against political injustices.

Japan Misses Chance

There seems little question but that Japan missed once and for all her chance in Korea. Had she used the past ten years wisely and kindly there would be no independence movement today in Korea, and it is even possible that had she done the big dramatic thing after the demonstrations last March, she might even have stopped the revolution. But she did neither. As one American who has lived here for a long time put it yesterday, "For ten years she has practiced Turkish cruelty with German efficiency and Japanese cunning, and still expected Korea to love and trust her."

It is only fair to write that Japan has done many fine things here. She has built roads—but mostly they are military roads; she has established great banks—but they are for the glory and profit of Japanese bankers; she has established schools—where she has insisted that only the Japanese language be taught. She has done these things and countless other things that have helped Korea, but she has done them all for Japan and not for Korea. She tried with bayonets to make people love her. She has missed her chance in Korea.

Can she still come back? Can she not only checkmate this revolutionary movement but satisfy it and win the revolting Koreans? In other words, is the independence movement so deep and widespread that nothing can more than temporarily check it? This is the real nub of the Korean situation.

All Classes United

For a week I have been going among Koreans of all classes trying to find the answer to this question. I believe that it can be stated in one sentence: The Korean people are rally back of this revolution and they will never be permanently satisfied with anything short of full independence.

Today I heard the story of a primary school boy sitting up in his bed at night and in sleep shouting: "Mansei! Mansei!" His little heart was so full of this fight for independence that he dreamed of it and shouted the magic words in his sleep. An 8-year-old girl coming home from school the other afternoon drew the forbidden Korean flag on the sidewalk. Three or four Korean elders cautioned her that if the police saw her they might arrest and punish her.

"Why should I care?" she answered, "I'm helping for independence."

So it goes everywhere over this reborn land—and so it is that Japan's position is a hopeless and impossible one.

Japan is finding out what wiser nations learned a generation ago—military colonization can neither be peaceful nor happy nor successful colonization.

IN MEMORIAM

Sheng Yik Hong, 1882-1920

Translated from

"The Independence," a Korean Newspaper in Shanghai

Sheng Yik Hong was born in Kwak Shan, North Pyeng Ahn Province in 1882. About twenty years ago he was converted and became a consecrated Christian. He was a graduate of the Shung Shill Academy, Pyeng Yang. While in school, he worked incessantly, both mentally and physically. After graduating from the Academy, he entered the Christian College, Pyeng Yang;

but before his course was completed he was called to take an important position in Fung Shan High School, Chyel Shan, North Pyeng Ahn Province.

At this time the literary revolution began, and the young people hungered for western civilization. Accepting the timely call, Mr. Hong continued his educational work in the Hugh O'Neil, Jr., Academy, Syen Chyun. While he was teaching, he showed his devotion to his people by his painstaking efforts to teach the higher ideals of life to his students and the young people in the church. From that time on the Japanese police began to observe his actions, and marked him as a dangerous character.

In 1911-1913, during the time of the Christian persecution, which is better known as "The Conspiracy Case," he was imprisoned with his co-workers for a year and a half. In the Seoul district court he was sentenced to three years' imprisonment at hard labor, but when the world learned the utter injustice of the Japanese persecution, certain influence caused his case to be brought up again, and he was finally acquitted. After his release from prison, he resumed his educational work in the Hugh O'Neil, Jr., Academy, and later entered the Presbyterian Theological Seminary to study ministry.

He was one of the leading characters in the independence demonstrations on March 1st, 1919. He led chapel services in the morning, but as he was reading the Bible he could not control his emotion, and with flushed face he exclaimed: "My fellow-students, either death or life lies before us! Let us choose together. Today the independence of Korea and the liberty of our people is proclaimed. This is the day of our resurrection." He then bit his finger until it bled, and wrote the following words in his blood: "Long live the Independence of Korea." (This blood-writing is preserved by the Provisional Government.) Under his enthusiastic leadership, the student body was awakened and responded to his call. The town people also joined them and impressive demonstrations were carried on for three days. He not only stirred up Syen Chyun, but also moved many adjacent country towns to demonstrations.

Later, when his school was searched by the Japanese authorities, he escaped by pretending to be the janitor of the building and hid himself for a month. Because of the impending disaster, however, he was advised by his friends to escape to Shanghai. He heeded this advice and arrived in Shanghai at the end of March, 1919. He

was chosen to be a member of the National Council, representing North Pyeng Ahn Province, but he later resigned his seat in the House, and went to Antung. In October Mr. Hong was appointed Chief of the Office of Communication at Antung, a position entailing many hardships and dangers, yet he served in a very efficient manner with his three co-workers. Once he had to hide himself for two days and a night in a cave, and at another time he was captured by Chinese policemen and held under suspicion, but he boldly convinced them of the righteousness of the Korean independence movement and was released.

His unceasing efforts and hard work resulted in nervous exhaustion which was fatal. He frequently lost consciousness, but even in his delirium he talked about our independence movement and his communication work.

At the beginning of the new year his condition became more serious, and he was finally obliged to enter the Tai-Cheng-Tong Hospital, Antung. While there he was found by a Japanese spy and was removed from the hospital to New Weiju prison on January 28th, 1920. His three co-workers received a forged letter from the Japanese and came to see him in the hospital where they also were trapped.

Mr. Hong succumbed on January 30th, 1920, after he had been in prison for two days. Mr. Hong's funeral was held at his home in Syen Chyun. His own students and citizens of the town formed a guard of honor from the station to his home. Their hearts were heavy with sorrow for their beloved leader, who had sacrificed his life in their behalf.

He is survived by an aged mother, his wife, a brother, Chyeng Yik, two sons and three daughters.

Mr. Hong has done admirable work in the establishment of the Kingdom of God and in the education of the future citizens of our nation. We deeply regret that he was not permitted to finish his great work and establish a Republican form of Government in Korea. His untimely and unexpected death seems a great waste; his life was filled with promise and possibilities, but we are content that the will of God be carried out. He has left us, but let his example be an inspiration to all his fellow countrymen that they may make greater efforts, working with greater zeal to complete the work which Mr. Hong has left unfinished.

A FORMER PUPIL.

CORRESPONDENCE

THE LESSON TO CHINA

PEKING.—The story of Korea is tragedy; I think I have already made that clear. To one who comes from China that story is big with import. One understands it better who lives in China. The materials out of which the tragedy is constructed are the same in both countries. It may be that one is only the projection in the present of the future of the other. And that is Korea's great though costly service. It has been a warning and example to the Far East.

One cannot cross the Yalu without a clearing of all one's ideas about China. One has not been in Korea a day without a revision of many of one's opinions about Far Eastern problems. I cannot tell how fervently I wish that I could take a hundred of the most powerful officials of Peking to Seoul and let them see to what fate they are bringing their people. I wish that I could bring a hundred Koreans to Peking and let them sit before the assembled Chinese officialdom and tell them, as they know it, what Japanisation means. And there is a lesson also for foreigners in the Far East.

Ten years ago Korea's situation was hopeless. It had apparently sunk irredeemably into decay. Its civilization disintegrated. Its pride of race and national patriotism had withered. The government was rotted with corruption. Everywhere were inefficiency, sloth and bribery. Everything crumbled in ruin. The aristocracy was effete unto feebleness and sometimes degeneracy. The officials were plundering parasites. They battered on the exploitation of their own helpless people. They waxed sleek on the sale of their country to its enemies. The people were heavy in lethargy. They appeared indifferent, resigned to their fate. There was no progress. There was retrogression. While all the world moved forward in leaps Korea not only stood still but slid back. It seemed the end of a great people.

I have not talked to a foreigner in Korea who was living there then who has not said that he welcomed the Japanese occupation. It seemed the only hope for Korea. There did not appear to be any chance of betterment in Korea itself. There was no sign of a living impulse. For the sake of the people themselves the entrance of another power seemed the only possibility.

These people can do nothing and will do nothing for themselves, such men said. And if they could, their rotten government would not let them. Let somebody else step in and do it for them. Let somebody else come in and straighten them out, clean up the country, give it an honest, clean government, draft some decent laws and enforce them, build some roads and build some new buildings, start some schools, put the drones to work and give the rank and file a chance to live.

And as Japan seemed to have the best start and had already done most, and had shown in its own wonderful progress what it could do, such men were glad when Japan came in.

I have not talked to one such foreigner still living in Korea—and there are many of them—who has not admitted his egregious error, who does not regret his words. I have not talked to one such foreigner who, if he had the power, would not undo all that has been done in the last ten years. Bad as everything in Korea was then, he will tell you, it was not so bad as to deserve what is now. Korea needed an external force—but not such as Japan has been. For that is one great consequence of Japan's rule of Korea; it has forfeited its right of moral leadership in the reconstruction of the Far East. It has proved its unfitness for that role. In doing so it has lost as great an opportunity as ever fell to a nation. Had it done decently by Korea it would have made itself undisputed mistress of Asia. For it also the story of Korea is tragedy.

That fact must never be forgotten by those of us who live in China. There are many of us in this country, too, who in moments of despondency and disgust at China's corruption and lethargy have said that it would be better if Japan did step in and clean up the country, that the people themselves would be better off under a decent government even if it were an alien government. Well, let us know now that it is not so. Let us know that rotten as China is and great as is the need for a cleansing, Japanese rule is too big a price to pay for it. No man who has seen what is to be seen in Korea now and has heard what is to be heard in Korea now could ever open that question for himself again.

Only one thing Japan has done for Korea, and that it has done unconsciously and in spite of itself. And that is the great conclusion taught by any study of Korean conditions. It has given Korea a new hope. It has given it an ideal and a fighting spirit. It has given it unity. Men are astir now in Korea as never for centuries past. Men are sacrificing themselves for their country for the first time in generations. They have become conscious again of the meaning of their nationhood. They have opened their eyes to the world outside their peninsula and are eager to fall in with its step. A fresh impulse has been generated throughout Korea and it is a thrilling experience to watch its spread and see its results. There is not a foreigner in Korea who will not testify to his conversion to an ardent admiration of the Korean people for what they have proved of themselves in the last year.

There is nothing to be gained in closing one's eyes to the facts of history and blinking at the blame which much rest on Korea's shoulders for what has befallen it; there is nothing to be gained in glossing over the wretchedness of Korea's state when it lost its national integrity and the need that existed then for external intervention. Also it may be incumbent on people of other nations to maintain neutrality in what is an internal war of secession in the Japanese Empire. But beyond question the Koreans are entitled at least to the sympathy of all civilized people in their independence. Whatever may be the doubts as to the legality of their claim, whatever may be the doubts as to their political qualifications for self-government, beyond question they have a moral right to it. They have earned it by their suffering. And beyond question Japan has forfeited its moral right to sovereignty over Korea. It has forfeited it by its misrule and oppression.

—Nathaniel Peffer to China Press.



To the Editor Korea Review:

Aroused by a recent stirring address in chapel by Professor H. B. Hulbert, the student body of Park College passed a set of resolutions urging our government to use all feasible means of readjusting social, political and religious conditions in Korea. While the fire of indignation still smoldered, a group of men who sympathize frankly and publicly with the Korean cause met for the purpose of establishing some sort of a compact union of such sympathizers. The result is the formation of the Park College branch of the League of the Friends of Korea.

We have modelled our organization on the plan of the National Branch with regular officers and an Executive Committee. The end we are striving for is the stirring up of a public opinion which will be in hearty co-operation and sympathy with the Korean cause. Ours is one of the first of its kind to be established in American colleges and universities, but we hope not the last one. We expect to blaze a trail which will lead to the establishment of similar organizations in every college and university of the land. As yet the plans of our organization are incomplete, our mode of procedure unsettled, but we hope as time goes on to perfect a vitalized organization which will bring results. From time to time we will send the KOREA REVIEW a detailed account of what we have accomplished.

We wish especially to call the initial attempt at a college organizing of the League of the Friends of Korea to the attention of all Korean students in this country and Canada and of all those men in various institutions who want to aid Korea in her struggle with her oppressors. Any letter addressed to me or to Mr. William Young Lee, the Korean who helped us in our organization, concerning means of getting at the proposition or of finding a way to assist, will be gladly received and promptly answered.

Yours for Korean Independence,

Clarke L. Foster,
Secretary,
Park College,
Parkville, Mo.

To the Editor of KOREA REVIEW:

History is one of your strongest friends. Appeal to it often. Print in your paper, from time to time, some deadly parallels. See on page 285 of "Young People's History of Holland," second paragraph, from "While the Dutch—driven out of the country."

"Conciliate or Crush"—Machiavelli's maxim for governing a people. Sooner or later the crushers are crushed, or yield.

W. E. G.

To the Editor of KOREA REVIEW:

Some well meaning but uninformed American friends think an autonomic government in Korea under Japanese supervision will be an improvement and they advocate such a policy. It will be just as practical and just as equitable an arrangement as placing Armenia under Turkish

supervision. Turks are Turks, and Japs are Japs, and it not only won't work, but it will spill more blood as long as such relations exist between the two nations. The only solution that is practical is to cut the Gordon Knot. Set Korea free and let the Koreans work out their own salvation. The Koreans do not need any one's supervision and they do not ask it from any nation.

A. F. B.

The Philadelphia League of Friends of Korea is going to hold a mass meeting on Sunday afternoon, May 23rd, at the Academy of Music. Several men of national prominence will address the meeting. It is hoped all lovers of liberty and justice will attend this meeting. Philadelphia, show thine sympathy for the oppressed people of Korea!

LEAGUES OF THE FRIENDS OF KOREA

NEW YORK LEAGUE FORMED

On the evening of April 20th, several prominent people of New York City held an organization meeting of the League of the Friends of Korea for New York City, at the Holy Trinity Church, 65th and Central Park West. Professor George W. Gilmore called the meeting to order and stated the object of the League, after which Dr. Charles J. Smith was nominated and elected temporary Chairman.

He introduced Dr. Philip Jaisohn, of Philadelphia. Dr. Jaisohn spoke on the present conditions in Korea, what the Koreans are determined to do, and he emphasized the fact that the Korean people are not interested in what Japan may or may not do in Korea. The Koreans feel that it is their business to obtain their independence and freedom through their own efforts and by their own sacrifices, and they will have to work out their own salvation. While the Koreans appreciate the sympathy and moral support of the American people, they do not expect the Americans to give them money and men to obtain their goal. The Leagues of the Friends of Korea in other cities have helped in disseminating information concerning Korea in the different localities, and he hoped that the New York organization would be second to none in its activities and efficient work. He further stated that the time is coming very soon when the knowledge of Oriental countries will be very valuable to the American people for their own interest and for their own security.

Dr. William Elliot Griffis, historian of Japan and Korea, gave a very interesting talk on the

ancient civilization of Korea. He stated that between the fifth and fifteenth centuries Korea was better civilized than any other country in the Orient. He further revealed the fact that in the eighth and ninth centuries the Korean women wore hoop skirts and Eaton jackets, and shoes similar to the ones worn in America and Europe at the present time. The carvings of ancient monuments, discovered in Korea in recent years, revealed these wonderful developments of Korean civilization. He further emphasized the fact that Japan is a debtor to Korea for the civilization she had before the country was opened to the Western world.

Dr. Noble, a Methodist missionary in Pyeng Yang, Korea, who just recently returned to this country on a furlough, gave a splendid talk on Korean character. He says in spite of the Japanese persecutions, Christianity is making progress. In many places in the interior towns the people gather in their homes, lock their doors and hold their religious meetings. Prayers are offered and hymns are sung in whispers for fear the Japanese police might punish them for holding religious meetings. Through this zeal and persistency, the Korean churches of many towns have gained new followers for Christ. His recital of the terrible sufferings to which the Korean people are subjected was too harrowing to listen to, but his testimonial on the firmness of character, inflexibility of purpose and determined will of the Korean people to carry on their work and sacrifices for their freedom, heartened the friends of Korea in the audience.

A young American aviator, Mr. High, who stopped in Korea on his way from Siberia, was

in Seoul on March 1st, which was the anniversary of the declaration of independence by the Korean people in 1919. The Japanese thought that the Koreans might celebrate this anniversary so they took measures to suppress all possible manifestations on the part of the Koreans. On that day the Japanese marched thousands of troops throughout the city with fixed bayonets and hundreds of machine guns were placed at strategic points and kept up a bombardment of field pieces with blank cartridges most of the day. The idea was to intimidate the Koreans from celebrating the anniversary of their declaration of independence. There wasn't a single Korean who showed the least sign of making any demonstration to the great disappointment of the Japanese troops. The Koreans said the Japanese were celebrating the day for them by this bombardment, so there wasn't any need of their displaying any more fireworks. Mr. High expressed his desire to go back to Korea some time and help the people with his pent-up energy, which he intended to use on Germany, during the war, but could not get a chance to go to European fronts.

Professor Arthur Upham Pope made a brief address, pledging the support of the League of Oppressed Peoples, of which he is president.

It was the consensus of the meeting that a Committee be appointed to perfect the organization by getting as many people as possible to become interested in the League. The chairman appointed a Committee of some twenty people to perfect the organization of the New York League. The committee will meet in the near future subject to the call of the president.

Dr. Charles J. Smith was elected president and Professor George W. Gilmore was elected secretary. The other officers will be elected at the next meeting of the organization committee.

ANN ARBOR LEAGUE FORMED

The people of Ann Arbor, Michigan, have organized a League of Friends of Korea and elected officers and adopted the following constitution and by-laws:

- President Dr. W. Carl Rufus
- Vice-President Rev. R. Woodhams
- Recording Secretary . . . Miss Winifred O'Conner
- Treasurer Mrs. J. W. Welton
- Executive Secretary Mr. P. W. Lee

Members of the Advisory Council:

- Rev. A. L. Barrett
- Rev. J. M. Wells
- Rev. L. M. Wallick
- Rev. C. T. Webb
- Rev. A. W. Stalker
- Mr. T. S. Evans

CONSTITUTION AND BY-LAWS

ARTICLE I

Name

This organization shall be known as "The Ann Arbor Branch League of the Friends of Korea."

ARTICLE II

Objects of the League

- The objects of this league are:
 - To disseminate true information concerning the conditions in Korea, for the information of the American people and the benefits of the people of Korea.
 - To protect the religious liberty of the Korean Christians.
 - To prevent the recurrence of the cruel treatment to which the Koreans have been subjected.
 - To secure and transmit aid to widows, orphans and helpless in Korea.
 - To foster and promote friendly commercial relations between the peoples of America and Korea.
 - To formulate and unify public sentiment in behalf of the Independence of Korea.

ARTICLE III

Membership

All persons who have signed the pledge card and paid the membership dues, one dollar per annum, shall become active members of the league.

ARTICLE IV

Officers

Section 1. The officers shall be a President, Vice-President, Recording Secretary and Treasurer and an Executive Secretary.

Section 2. There shall be an advisory council, composed of seven members of the league.

ARTICLE V

Duties of the Officers

Section 1. The President, Vice-President, Secretary and Treasurer shall perform such duties as usually devolve upon such officers.

Section 2. It shall be the duty of the executive secretary, in consultation with the President, to arrange meetings to secure speakers to keep the league informed concerning conditions in Korea and to suggest plans for carrying into effect purposes of the League.

Section 3. The members of the advisory council shall have the power to advise the officers upon all matters relating to this league.

ARTICLE VI

Election of Officers

All the officers and the members of the advisory council shall be elected by the majority of the members present and voting at any regular meeting of the league.

ARTICLE VII

Meeting

The meeting of this league shall be held upon the notice by the President, and the place and date shall be decided by the said officer.

BY-LAW

Amendments of this constitution may be adopted by two-thirds of the members present at any regular meeting, provided notice has been given for the proposed amendment at a preceding meeting.

From Ann Arbor Times News

At a meeting of the League of the Friends of Korea, held Friday evening in Lane hall, plans were made for sending money to widows and starving children in Korea, and for continuing the work of aiding them and of helping Korean students who come to the United States to enter the universities. Organization plans were also completed. The society has a charter membership of 229. Four hundred and forty-seven dollars is the sum already in the treasury.

Rev. Arthur L. Becker, who has spent several years in educational work among the people of Korea, addressed the meeting. He stated he considers it a moral responsibility of America to exert her influence against the present policy of Japan in Korea, or "Chosen," as the Japanese term the peninsula, since incorporating it within the empire. "No country is so well able to do this as the United States," said Mr. Becker. "I do not favor the spreading of propoganda against the Japanese.

Too much propaganda will swing the pendulum in the opposite direction from that which will be a help.

America's interests in Korea include commercial interests. Although there are few American merchants there, America has gold mines, two concessions being in our possession, employing 150 Americans and nearly 5000 natives. Our treaty relations have helped to open Korea and they are supposed to guarantee her independence. The main interest America has in Korea is in the missions. There are four of these, two denominations, the Methodist and the Presbyterian, being represented. Considerable success has already attended the efforts of those who have interested themselves, 300,000 converts having been gained in 30 years.

The missionary work included educational efforts. Three colleges, ten high schools and several hundred primary schools are being supported by America. There are also 15 hospitals where practically free treatment is given. A total of 300 American missionaries have been sent.

The humanitarian side of the work is really uppermost. The Koreans are a backward people, undeveloped, politically weak and steeped in ignorance and superstition, who have been oppressed and misruled, first by their own sovereigns and then by Japan. American influence is great. There are five times as many Americans as there are people of other occidental nations. Ideals and motives introduced by American workers have had a marked influence on the lives of the inhabitants. It is difficult for Japan to understand that America's motives are altruistic. The Japanese policy is purely one of self aggrandizement. A Japanese cannot see why we should have any other motive and he is always suspicious of us. Japan believes America will try sooner or later to use Korea to further her own advance. According to the Japanese, the survival of the fittest is the standard by which the world is ruled. Korea is weak. Therefore, it should be absorbed. The only way to preserve Korea and China, too, is to incorporate them in the Japanese empire, so the Japanese think. From natural processes Koreans will be eliminated just as the Indians were in our own country, to provide for the expansion of Japan. The first step toward this came in changing the name to destroy the identity of the nation when the Japanese came into possession."

Rev. Becker has, during his residence in the east, selected Korean youths of promise. He has begun their education and then arranged for its completion in the colleges of the United States. There are several students in America at the present time who were pupils of his. These are to be returned to their native land to lead the people and carry the uplifting influence of America further.

"We can fulfill our duty by helping to control new forces and bring peace to disturbed Korea. The goal of God is a humanity where men shall have learned how to live together with one Father in mutual trust and love," he concluded.

Officers were elected as follows: President, W. C. Rufus; vice president, Mr. Woodlan; secretary, Miss Winifred O'Connor; treasurer, J. W. Welton; executive secretary, William Lee.

NEBRASKANS ASK CONGRESS TO AID KOREA IN FIGHT

Petition Signed by Over Thousand Citizens Forwarded
to Washington

Japanese Atrocities Condemned—Demand for Justice Is
Made

From Lincoln Daily Star

A petition to congress, signed by a thousand citizens of Nebraska requesting that congress "take such steps as it deems necessary to bring about justice and humanity in Korea," was sent yesterday by Gov. McKelvie to Senator Norris to be presented to congress.

The petition was signed by the governor, lieutenant governor, secretary of state, state treasurer, auditor of public accounts, state superintendent, and practically all the important officials of the state. The judge of the supreme court, including Chief Justice Morrissey and ex-Governor Aldrich, were also among the signers.

The petition is remarkable in its scope, in that it is sponsored not only by prominent business and professional men and officials of the state, but is supported by the sentiment of the leading educators. Chancellor Avery and some of the best known deans and professors of the University of Nebraska were among its supporters.

NO RELATION TO TREATY

Although the petition is directed against the atrocities of the Japanese rule in Korea, yet it has no connection with the peace treaty and the league of nations. True, both supporters and opponents of the league of nations signed the petition. Judge Cornish of the supreme court went so far as to add a phrase under his signature, "with understanding not to be considered as against the league of nations." Prof. Foesler of the university did the same.

Ever since the beginning of the independence movement in Korea, March, 1919, a reign of terror has prevailed in that unknown corner of the earth. The wanton massacres and organized brutality committed by Japanese soldiers upon defenseless men, women and children in Korea are not surpassed by the crimes of the Turks against Armenians. Only because of the most rigid censorship, the western world has been kept ignorant of what was happening in the "Belgium of the East."

VIGOROUS PROTEST

When reports of the existing conditions began to leak out largely through missionary channels, both Democratic and Republican senators commented freely on the Korean question on the floor of the senate. The people of California, the most anti-Asiatic state in the union, strange to say, were vigorous in their protest against the Japanese atrocities in Korea. Senator James D. Phelan, Democrat, in response to the request of his constituents, presented a resolution to the senate extending American sympathy with the suffering Koreans.

Many people in Nebraska sent individual letters to their representatives in congress, especially to Senators Hitchcock and Norris, but for the first time the sentiment of people of the state was crystallized as to get up a petition. The petition follows:

"We, the undersigned citizens of the state of Nebraska, having been informed by unquestionable authorities that the Korean people have been and are being oppressed and inhumanly treated by the Japanese authorities in Korea, especially the Christian element of the Korean people has been singled out and subjected to atrocious persecutions, hereby voice our protest against the Japanese brutalities.

"We feel that it is the duty of the citizens of the United States on moral and humanitarian grounds, as well as on the ground of our treaty with Korea made in 1882, in which we pledged our support and good offices in case Korea be oppressed or unjustly dealt with by a third power, to express our sympathy to the Korean people and extend to them our moral support in this hour of their struggle for the cause of political, economic and religious freedom.

"Therefore, we hereby respectfully petition the congress of the United States to take such steps as it deems necessary to bring about justice and humanity in Korea, thus showing to the Korean nation the friendly sentiment of the American people."

The Korean-American treaty obligations which the petition refers to is the treaty which we made with Korea in 1882, the first article of which contained our pledge to Korea: "If other powers deal unjustly or oppressively with either government, the other will exert their good offices, on being informed of the case, to bring about an amicable arrangement."

ATTENTION! FRIENDS OF KOREA

This is to notify you and invite you to come to the

MASS MEETING

to be held

MAY 23, 1920 (Sunday Afternoon) 4 P. M.

at the

ACADEMY OF MUSIC

BROAD AND LOCUST STREETS

PHILADELPHIA

under the auspices of the League of the Friends of Korea

Several prominent speakers will address the meeting

The success of this meeting depends on YOUR presence

COME AND BRING YOUR FRIENDS WITH YOU

If you have not secured the tickets for this meeting, please do so at our office, 825 Weightman Building, in person or by mail or telephone.

FLOYD W. TOMKINS,

President, League of the Friends of Korea

STUDENTS' CORNER

The Japanese newspapers and publicists are carrying on a campaign in their effort to induce the American capitalists to give their money to the Japanese exploiters of China. Their slogan is—"Japan brain and American money will bring fabulous returns to the joint enterprises of the Japanese and Americans in the East." We are at a loss to know why the Americans cannot furnish both commodities. They do not have to depend on the Japanese brains to invest their money in any legitimate enterprises in China. Those Americans who have furnished the Japanese with money and are depending on Japanese brains for the success of their investment, may not have enough brains of their own to rely on. We are sorry for those Americans. The Chinese look upon such enterprises with extreme disfavor and some day they may do something that will upset the calculations of the great returns figured out by Japanese brains. The only advantage the Japanese have over the Chinese is not due to superior brains, but to bayonets. It is not prudent to invest money with a partner who depends upon his bayonet for success, because bayonets often break when they come in violent contact with similar or better tempered steel. If America wins the good will of the Chinese by fair play and just dealings, all American enterprises in China will spell success, and the Americans will not need Japanese brains or bayonets. We are still of the opinion that the average American possesses more brains than the average Japanese.

Hiram Johnson leads all the other presidential candidates in the preferential primary elections in the different states. This indicates the American people, at least, in those states where the primaries were held, do not seem to be in love with the scheme of the League of Nations as prepared at Versailles. However, we believe the American people would like to have a League of Peoples. We hope America will start a new League which will replace the League of Nations, whose sole purpose shall be for genuine justice and real morality among the peoples of the world. If any organization that stands for imperialism and exploitation of the weak and small nations by the strong and powerful, it will never render beneficent service to mankind, and it has no valid reason for its existence.

Immediately after the departure of the American soldiers from Siberia, the Japs thought the time was ripe for them to carry out their long cherished design of grabbing Siberia. As the first step, the city of Vladivostok was captured by force and many Russians were shot and driven out of their homes. During the coup the Japs also slaughtered many Koreans who were living in Vladivostok just to show their barbarous disposition and their enmity towards the Korean race. We are sure the recording angel will not forget to inscribe in his book every murder the Japs have committed in Siberia, Manchuria and Korea, so that when the Day of Judgment comes, a condign punishment will be meted out to these criminals.

The Japs have captured the Russian towns in Siberia, killed hundreds of inhabitants, slaughtered the Czechs and shot down the Koreans whenever they had the chance. It is now reported they have fired upon the American railroad engineers who were left in Siberia under the inter-allied railroad agreement. If humanity is too cowardly to punish these Japs, God will.

The Japs now claim the Island of Yap, which was a German property in the Pacific Ocean, north of the Equator. It is reported the British Government has given this island to Japan under the provisions of the peace treaty. We were told that this little rock in the Pacific was the only thing America received as a reward for her sacrifice in the World War, but it seems now even this is denied her. Uncle Sam is certainly not receiving generous treatment at the hands of his former allies and associates in that great conflict. France got what was coming to her, Italy fared well; Great Britain received more than a lion's share of the booty, and Japan was rewarded more generously, in proportion to her sacrifice, than any other power. Only good-natured Uncle Sam got nothing except an enormous internal debt, which his nephews must pay by direct and indirect taxes. It seems he ought to have been given this little piece of rock in the Pacific, known by the undignified name of Yap. This rock is not worth anything except to be used as a cable station and for which purpose it was wanted by the United States, and it was said to have been given to her. But, recent reports indicate that President Wilson must have been misinformed when he told the Senators that the United States was to get it.

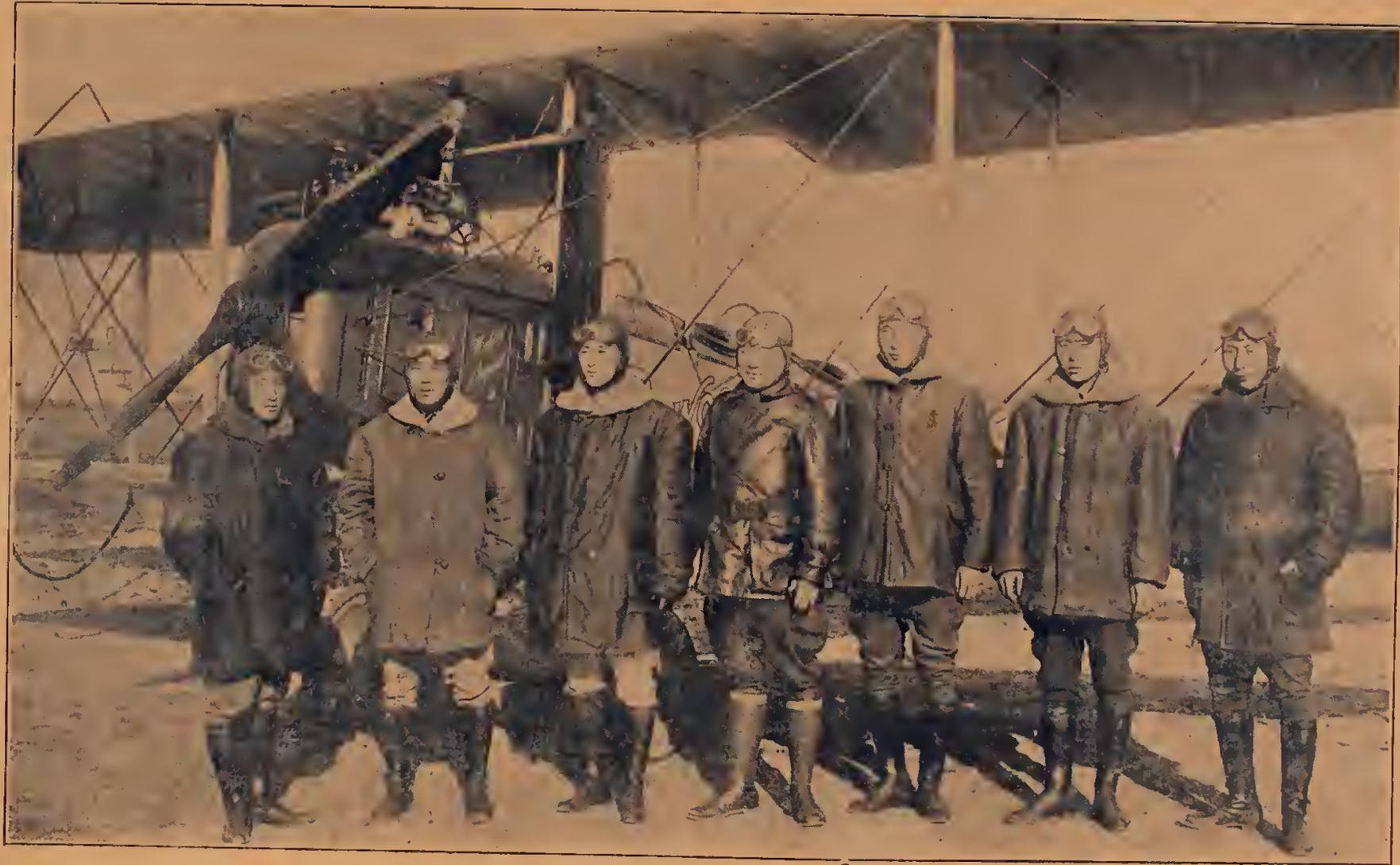
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KOREA REVIEW,

825 Weightman Building,
Philadelphia, Pa.

Subscription Price, \$2.00 Per Annum

In spite of the strict censorship the Japanese Government has established, we are in touch with Korea through subterranean channels. We do not print any information from Korea unless it comes to us from unimpeachable authorities. That makes this journal very valuable to those who seek the truth regarding Korea and the Far East in general. The subscription is \$2 per annum and it is fully worth that and more. We are not carrying any advertisements, depending on the subscriptions to defray the cost of publication. Will you subscribe today by returning the enclosed subscription blank after properly signing your name and permanent address?



THE FUTURE ACES OF KOREA

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JUNE, 1920

Vol. II., No. 4

KOREAN QUESTION A WORLD QUESTION

The Korean problem is bound up inextricably with three other large problems. These are (not necessarily in order of importance): (1) Japan's political aggression aimed at the entire area of Eastern Asia north of French Indo-China; (2) her use of inhuman and grossly immoral methods in intrenching herself there; (3) her policy, deliberately formed and ruthlessly carried out, to extirpate Christianity wherever her arms penetrate and her government obtains a footing.

The first is presenting in new and especially menacing form what has often been called, and as often sneered at,—“The Yellow Peril,” now a dread reality. The second includes not merely her atrocious and often unprintable barbarities against individuals; it takes in her purpose to exterminate languages and nationalities, and insidiously to corrupt and devitalize races by introducing and fostering the use of narcotics, in addition weakening national and individual stamina through her own particular social shame, planting insidious disease and poison in the coming generations at the very fountain of life. The third is abundantly evidenced not merely by selecting Christian villages in Korea for massacre and arson, but by her policy (e. g., in Shantung) of attacking and closing schools and surrounding hospitals with howling mobs of Japanese gunmen to rob patients of quiet and so to prevent the operation of the very Christian works of mercy for which the Japanese are themselves daily debtors.

The Korean problem is absorbing, then, because it presents the epitomized example of this blanket indictment of Japan—the “Teutonia of the East.” Looking at the menace to Asia, consider her progress in the last month—Vladivostock, the railroads terminating or centering there, Saghalin and the Amur, the demand (already enforced) that Russians lay down their arms. All this is the sequel to her conquests in years since the Chinese-Japanese war: Manchuria, Inner Mongolia, Liao-Tung, Shantung, Fu-Kien. And it is stated by an eminent American recently returned after twenty-seven years in China that in every province in China is a Chinese force drilled and officered by Japanese with Chinese consent. The absorption of Korea is the step by which Japan expected to become a continental power; its assimilation the means to consolidate that power; and probably the use of one of its cities is already worked out as the future capital of the new Mongol-Malay Empire under the Mikado.

Give a free Korea, an independent Korea, then a real, not merely potential, menace, greater to the entire East and to humanity than was Germany in the West in 1914, will be removed from the lives and liberties of half the earth's present population. Take away her ladder to Asia (Korea), and Japan stays on her own native ground on her island Empire, confining her atrocities to her own people.

A STORY—AND A QUESTION

There was a farmer whose name was Ruben Corry. He was bashful and inexperienced in the affairs of the world. He was born and raised on a farm, and had always lived by himself.

Several miles away there lived a rich Christian gentleman, whose name was Samuel Columbia. One day he sent his agent to Corry's farm and asked him to exchange his farm products with the products of Columbia's estate, and also told him the story of Jesus. Rube was not willing to

have intercourse with outsiders, but after much persuasion he agreed to let Columbia's relatives come to his farm and exchange the products, and permitted them to teach the doctrine of Jesus to his people. Further, it was agreed between them that in case any highwaymen or tramps should make trouble at either farm, the other would go and protect him.

There was also a farmer whose name was Shorty Japp, and whose land was separated from

Rube's by a creek. Shorty, a greedy and cruel fellow, coveted Rube's farm and by force and trickery finally made Rube sign it away to him. Rube was very much angered by Shorty's action, and sent one of his helpers to Mr. Columbia asking him for assistance in accordance with the agreement. Columbia ignored the message and did not inquire what the trouble was, for Shorty Japp had lied to Columbia and said Rube had given his farm away on his own accord. Columbia accepted Shorty's statement and never protested against this robbery.

Rube suffered for many years under Shorty's rule. Finally, he and his helpers came together and told Shorty to vacate the farm. Shorty brought a bunch of his rough helpers to Rube's

farm and killed, beat and tortured Rube's men, and violated his daughters and sisters. However, some of Rube's helpers escaped from the scene of struggle and went to Johnny Chink's farm nearby, where they organized themselves into a body with a view to finding means of ousting Shorty from Rube's farm. They sent a messenger to Columbia and again asked him to listen to their troubles and requested him to recognize Rube as the legal owner of his farm. Under moral law, and in consideration of the agreement with Rube, will Christian Columbia continue to believe Shorty's lies, or will he be just enough to say that Rube is the legal owner of his farm, which was handed down to him from his forefathers?

JAPAN AND THE GOLDEN RULE

Under the aegis of the Federal Council of the Churches of Christ in America Dr. Gulick is spreading abroad an appeal by Baron Shibusawa for the practice of the Golden Rule between Americans and Japanese. This appeal would come with much better grace from both Dr. Gulick and the "Baron" were the Japanese embodying that rule in their practices in Korea, Shantung, and Siberia. Wherever Japan goes in her (as yet) uninterrupted seizure of land and peoples, she occasions reports of the most ferocious atrocities and complaints of the most atrocious assaults on humanity. Siberia now adds her quantum to the shriek of enforced Korean and Chinese terror and anguish. Petitions are already coming from this new scene of Japanese barbarism, asking to be saved from the merciless

slaughter and looting done by the Huns of the East.

Does Dr. Gulick, does "Baron" Shibusawa, think that Americans will regard as sincere, will be impressed by, the call for practice of a humane and lofty principle when the appellant's hands are washed each day in blood shed in sheer abandon to blood lust or in pursuit of power?

When Japan practices in Korea, in Shantung, in Vladivostock and Sakhalin and Siberia, the Golden Rule she hypocritically asks in the United States, her appeal may win hearing here. But not till then will she make even an impression on those to whom daily come reports of Japanese military barbarities, crushing anti-humanitarianism, and anti-Christian venom.

KOREAN WOMEN AND THE INDEPENDENCE MOVEMENT

Who shed the first blood for our independence? One of our sisters whose two hands were cut off by our cruel enemy, while she was marching at the front of the demonstration line with her beloved flag in her right hand, and the Declaration of Independence in her left.

In February, 1919, a band of patriotic women went into the home land from Shanghai and Tokio. They carried the thrilling message of the new era and the good news of the regeneration of the fatherland to their ten million sisters in Korea. The work of those few was clearly manifested in the demonstrations of last year. Our sisters not only participated in these demon-

strations, but they also devoted themselves to printing, duplicating and distributing secret messages and documents. Besides these activities, Korea's brave daughters have taken many important parts in every branch of work.

Our sisters also share imprisonment and torture with their brothers. While their bravery and courage gives inspiration to their brothers, they also give proof to the world of their beautiful qualities as daughters of Korea. Our sisters are not imitators of their brothers; they realize their own strength and obligation; they have proven that they are not inferior to the men. They have realized their responsibility to their

country and have formed many patriotic organizations. The well-known Patriotic Women's Society is really the first and largest political organization of women in Korea. In the future, the strength and power of our sisters will be permanently established by the management and maintenance of such political organizations.

But we must remember the fact that such women as the Misses Lansah Hah and Kuenghi Kimm have dedicated their lives to their country; and that such women as the Misses Marry Kimm and Esther Wharng have been imprisoned by our foe, which is a great loss to us. However, let us be optimistic, for there are unknown hundreds who carry on active work, and there are a thousand others qualifying for future service to our nation. What a tremendous sacrifice our sisters have made! They sold their wedding rings and ornaments and by every conceivable means they earned money and gave it to the cause of our independence. Our sisters have not the privilege of controlling the purse strings, but they give all that they can.

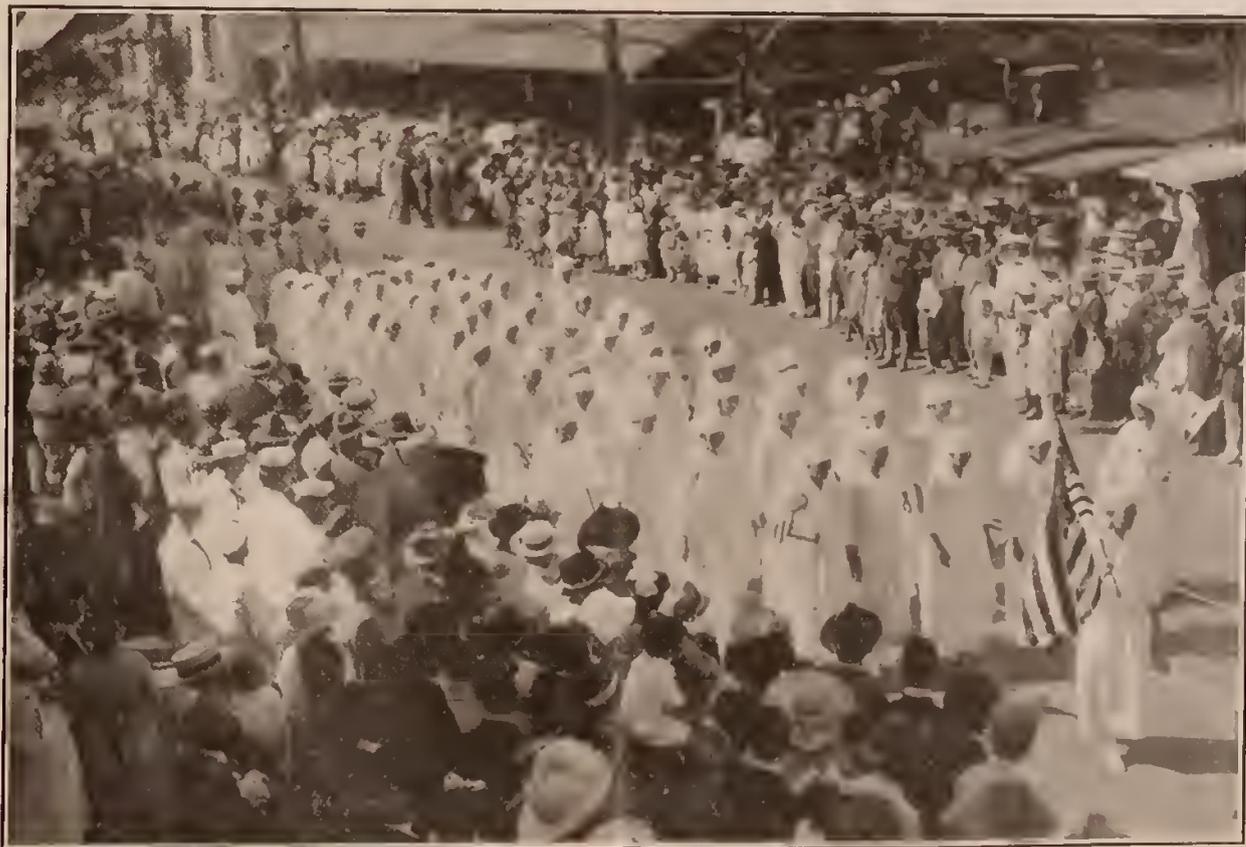
There are about thirty Korean women in Shanghai now, incessantly working for the cause. These women are mostly graduates of different schools at home and abroad. Some of them have already had the unspeakable bitter experiences of imprisonment and torture. We still remember Miss Lyen Shill Kimm's story of inhuman torture in prison, the details of which we have learned through the China Press. Remember that this

is only one example of thousands of other sisters.

The Patriotic Women's Society in Shanghai has published thousands of booklets containing pictures of the independence movement and distributed them among our friends in China, America, England and other nations. They also plan to manufacture our flag and other symbols of the Korean independence movement, to present to our sympathetic friends everywhere. Some have spent their time in investigations, seeking accurate historical materials and facts suitable for propaganda information. Some are collectors of revenue, others register the volunteers, some teach, while others train themselves to be nurses. Thus, every woman in Shanghai has her definite part in our independence movement. There are no drones there, nor is there a single idle moment.

In our independence movement, we have many things to show the world, especially the activities of our sisters which are most remarkable. However, I still pray that the ten million daughters of Korea may arise and work for the restoration of our nation. I furthermore emphasize the weighty obligation and responsibility of educating them. The masses are left in the hands of you leaders who have had a modern education. You must realize your grave responsibility, as well as your privilege, in enlightening your sisters. Today your country calls you and needs you; answer promptly.

A DAUGHTER OF KOREA.



This picture was taken on Missionary Memorial Centennial Day. Korean Red Cross Ladies marching through King Street, Honolulu.

THE RENAISSANCE OF KOREA

BY JOSEPH WADDINGTON GRAVES

[Captain Joseph Waddington Graves was connected with the Canadian Army during the World War. After serving two years at the European front, he was ordered to go to Siberia with his regiment. He served in Siberia for some time, during which his official duties took him to Manchuria and Korea. While he was in Korea he saw much of the sufferings of the Koreans under the Japanese military domination of that unfortunate country, and he was an eye-witness of many of the atrocities the Japanese committed during the Korean demonstrations for freedom.

After his return to America he entered Yale University to pursue a special course of studies in sociology. This article was written by the permission of Yale University to serve as his graduation thesis, and he has received the highest commendation from the faculty for accuracy of facts, moderation of expressions, and sympathetic Christian spirit embodied throughout the essay.

Through special arrangements with the author we are publishing this essay in serial form in our REVIEW. When the series is completed it is our intention to publish it in book form. We are ready to accept advance subscriptions for this book, price of which is \$1.25 per copy. This will be one of the best reference books for students of the Orient. The Foreword of this book was written by Dr. Harlan P. Beach, of New Haven, which indicates how this eminent educator thinks of this article.—EDITOR K. R.]

FOREWORD

BY HARLAN P. BEACH, D. D., F. R. G. S.

This is not the time when sentimental friends of liberty and weeping advocates of oppressed nations are likely to be heard. The world is too full of woe to listen to any tale of far-away wrongs, when the home situation is scarcely tolerable. To be heard at all above the wail of humanity, a special cause must have as its spokesman one who knows whereof he testifies, who can present the case calmly, justly, forcefully and without rancour. He ought, also, to be a person whose horizon is wider than the Korean's, or even that of the Far East, a man with weltanschauung and a mind that comprehends the meaning of world movements as a great whole.

Such a person is the author. A British subject, and so by nationality one of Japan's allies, he has seen with his own eyes in Japan and Korea what that Ally is doing, and he knows what the underlying objectives are. He also knows from personal and firsthand sources what actually occurred in Korea last year. History has supplied him with the foundation in early and later centuries upon which modern Korea has been built. When the present writer recalls the many hundreds of pages of manuscript personally examined, detailing the true story of the fateful year

of 1919, not to speak of what he has read of the earlier outbreak of 1911, he marvels at the temperate tone of the chapters relating to events of last year. The Christian spirit of Captain Graves and his judicial mind have made him give to the public a calm, dispassionate statement of the entire case in its historical setting and its tragical outcome.

A glance at the table of contents will prepare the reader for a vivid picture or series of views, of these stirring events; and, after all, style is needed as well as fact to make history cling to the memory and affect life. We believe this little volume will influence public opinion even at this late day. "Great Japan" would be greater still if the ruling party could see things as the author of this volume does—through Christian and historic eyes. The Empire has made unparalleled progress within half a century; that glory has been eclipsed by events in Korea and in relation to Shantung in China, happening within a twelvemonth. The best sentiment in that Empire regrets most sincerely the base acts of their rulers. May we not hope that this epitome of recent history will stir multitudes to a sense of duty toward a nation absorbed against its will within the body politic of a powerful neighbour which might be its friend and savior, but which has become its hated master because of actions like those here chronicled. We hail this little volume as a contribution toward Far-Eastern freedom and self-determination.

HARLAN P. BEACH.

New Haven, Conn., U. S. A.

PREAMBLE

"Is it worth while for any of us to live any longer? Our people have become the slaves of others, and the spirit of a nation which has stood for four thousand years, since the days of Tan-Kun and Ke-ja, has perished in a single night. Alas! fellow countrymen, alas!"

Thus did the Whang Sun Shinmun, a Korean newspaper published in Seoul, express the heartache of Korea when the momentous events of the night of November 17, 1905, became known. So long as men love liberty, the story will be told of how through the long night, the Korean Emperor and his Cabinet refused the Treaty which meant the destruction of the nation. The Japanese delegation argued, threatened, and insisted while all around the Palace the Japanese Army made demonstrations, with troops fully armed and field guns in position. With the dawning of another day, the argument of the fixed bayonet proved successful, helpless Korea was crushed and Japan's ambition realized. Following the treaty of 1905 came that of 1907, and then the formal annexation in 1910

was almost a foregone conclusion, thus completing the political subjugation of Korea. It is fifteen years since that dark night in Korean history which marked the beginning of the end, and since the dirge of the Whang Sun Shinmun expressed the humiliation and heartbreak of a proud people. Yet the remarkable fact remains, that instead of being a dead issue by reason of the passing of the years, the whole Korean question is still before the world, and even the Western peoples, often so obtuse on Oriental issues, know that it is only in a political sense that Korea is today part of the Japanese Empire. Thus to all students of Asiatic affairs, Korea is still Korea, not Chosen and certainly not Japan, for it is the verdict of history that questions of nationality which are only settled arbitrarily and politically, are not settled at all.

BIRTH OF A NATION

Korean nationality is based on a history of over four thousand years, and the student and schoolboy can point back with veneration to the days of the mystical Tan Gun, of whose rule and era, relics can still be traced, and remind himself that this period of history antedated the founding of Rome by sixteen hundred years. We can recall the events of Korean history back through the centuries to the day when Jesus walked the streets of Jerusalem, and still know that we have not then travelled half the journey of which Korean records tell us. If it should be insisted that those first centuries lack authentic detail and are vague and shadowy, that those were centuries the history of which is largely conjecture, then we will be content to forget the story of the nine tribes and the first twelve hundred years following Tan Gun, and date formal nationality of the Koreans from 1122 B. C. with the founding of the Ki Tse dynasty. Thus over three thousand years ago began the regular and authentic nationality of the people called Koreans.

The walls of the city Ki Tse built can still be traced and his tomb is held sacred today. The reason for the coming of Ki Tse from China to Korea is itself an evidence of the chivalry and loyalty of that great and wise ruler, and was a harbinger of the possession of those same qualities by the race which was to follow him. Ki Tse had been a faithful minister of the Chinese Emperor, but his fidelity had been repaid with imprisonment and harsh treatment. Yet when the old Emperor was deposed and his successor offered Ki Tse reinstatement in his high office, his fine sense of loyalty to his old master restrained him from accepting, and, gathering together five thousand followers, he migrated to Korea and there founded a kingdom which he called "The Land of the Morning Calm." Here he introduced the culture and civilization of China, as well as the elements of an industrial system, and from him, the uncouth and nomad people of the peninsula, learnt not only the arts of agriculture, but also the principles of right living and virtuous conduct. Ki Tse ruled for three decades and from his wise and beneficent character and acts, imparted an influence which was of value, not only to the dynasty

he founded, and which lasted for nine centuries, but which has no doubt persisted to a real extent through all the long centuries since.

KOREA LIGHTENS JAPAN'S DARKNESS

Overthrowing the Ki Tse dynasty, Wiman began his reign, but the time was approaching when Korea was to begin to experience the meaning of being a "buffer" state. In 108 B. C., being defeated by China, Korea, or Chosen, to use the ancient name) was divided into four military provinces, and for the next century, until the dawn of the Christian era, remained subdivided, though with but little interference from China, and in reality possessing self-government.

The next six hundred years are of great interest as marking the effect and value of the impact of Korea on Japan. This was the "Three Kingdom" period of Korean history, when the political conditions were sufficiently stable for long periods at a time to enable Korea to receive from China through steady streams of immigrants, all phases of culture, lecturing, industrialism, and religion, and to thoroughly assimilate these influences. Having thus become possessed of the various factors of civilized life, and having learned the practice of the arts and sciences and virtues of the Eastern world, Korea commenced to display capacity for teaching as well as learning, giving as well as receiving, and became a prime instrument in the civilization of Japan. By the same method of migration, Korea commenced to lighten the darkness of Japan and to emancipate that island people from the bonds of superstition and ignorance, commencing a movement in culture, and civilization which Japan was to develop so wonderfully in the next twelve centuries. In 405, a celebrated Korean scholar named Wani went to Japan and there introduced the arts of writing, of keeping records, and of general scholarship.

Many such scholars went to Japan from Korea during the fifth century. During the sixth century was witnessed the conversion of Japan to Buddhism through the endeavors of Korean missionaries, whose efforts met with such spectacular success, that this has been called the most successful evangelistic effort which the world has ever seen. For over a century and a half, Buddhism had flourished in Korea and now some missionaries, with an image of Buddha and some of the sacred books, were sent to Japan. In fifty years the native gods of Japan were forgotten and the religion of Buddha reigned supreme. Writing of this period, Longford says:

"Civilization and Buddhism went hand in hand through all Japan that in those days acknowledged the rule of the Emperor in Yamato (the north, it is to be remembered, was still held by the savage and unconquered Ainos). The original teachers of both were exclusively Korean, and many of the architectural and artistic triumphs of the early Korean proselytes are still in existence. For its earliest knowledge of music and dancing, of astronomy, geography and calendar-making, and of the less creditable arts of magic, invis-

bility, and geomancy, Japan was also indebted to Korea."

Dr. Inazo Nitobe said recently in paying tribute to Korea's historic contributions to Japan's awakening and development:

"Korea was once a powerful and advanced nation, from whom Japan learned most of her ancient arts and crafts." Then he adds the poetic figure, "The Korean Peninsula, jutting out into the Japan Sea, was like a phial from which was poured milk and honey into the mouth of Japan."

THE SWINGING PENDULUM.

During the seventh, eighth and ninth centuries, Korea gradually became a united people, with a territory including nearly the whole peninsula, and all the time, though in varying degrees, made progress in all the arts of civilization. In 935 Wang Kien founded the dynasty which bears his name, and he became ruler over the entire peninsula, a kingdom which proudly retained integrity of territory for nearly a thousand years, until the recent annexation by the Japanese Empire. The reign of Wang Kien is remembered for its wise statesmanship and many reforms. Preceded by a period in which for a few decades, Korea had been stagnant, if not actually decadent, Wang Kien revived the national sentiment and ambition. His wise innovations included a system of civil service examinations, a system which Korea maintained during the following ten centuries of her independent life. During the four and a half centuries of this dynasty, there were both creditable and discreditable periods of Korean history, which it is not necessary to discuss in detail here. It may be pointed out, however, that one factor mitigating against the continuity of the progress the nation had shown in recent years, was the development of an extreme type of Buddhism, which for a time caused a national paralysis and stopped all progress toward a higher civilization. A state of civil war resulted at one period from the ambitions of the two rival factors in the nation, the Confucian noble and the Buddhist priest. In addition to those internal disorders, much of the virility of Korea was sapped away by the ever-threatening Mongol hordes on her northern frontier. At last this particular storm broke, and Korea came under Mongol sway and the rule of the "seventy-two prefects" began. Then commenced a period, the misfortunes of which were felt by Korea for a long time. A vassal of the Mongol court during the far-flung sway of Kublai Khan, Korea had little need to fight, and so, for a time, lost much of the old fighting qualities, and the accompanying strength and morale. Man-power and material wealth was the tribute demanded, and having poured out these, all Korea received in return was the virulent enmity of Japan, against whose island coasts, the Mongol fleet, equipped with the flower of Korean manhood, had flung itself in vain. For centuries after this, the lives of Korean fishermen and coast-town residents, were made miserable by the guerilla sea-warfare of Japan. Oppressed from with-

out, and distressed within, the cup of Korea's unhappiness was made to overflow by the corruption and debauchery of her own Kings at this time.

A GOLDEN AGE

It is refreshing and agreeable to turn from the inauspicious ending of the old sovereignty, and to find in 1392 the founding by Yi Taijo of the new dynasty which bears his name, and which was destined to last for more than five centuries, right to our own day.

The reign of Taijo began a century of wise and constructive reforms and progress. Out of the chaos came a new and welcome order, to so practical an extent that soon, re-disciplined, Korea was able to drive off the Japanese invaders and maintain peace in which to develop her coast industries. Civil service and taxation reforms, the decay of feudalism, the commencement of printing with movable type, the invention of the "On Mun" alphabet, are all characteristic illustrations of the progress of the first century of the Taijo dynasty. Then followed a decade of national backsliding, when, because of the vile misrule of the Yansan regime, the nation suffered a moral and economic reaction. But again sanity triumphed, the decade of night passed and, under the wise and beneficent rule of Chung Jong, began what has been called "The Golden Age of Korean Morals." Asserting what has ever been a wonderful recuperative capacity, the Korean people rose from the slough of degradation to one of the moral mountain peaks of their history. Of this period, Hulbert says (History. Vol. 1 p. 320) "The people took on a Puritan simplicity. Men and women walked on opposite sides of the street. If any article was dropped on the road, no one would touch it, but would leave it for the owner to recover. No one had to lock his doors at night." The story of those days is an idyll, a poem. But it is more. It is a demonstration of the moral and religious capacity of the people, an evidence of the innate nobility of character which it needed merely an era of peace and beneficent leadership to develop. For forty years Korea gave evidence of much more than the mere emergence from primitive social conditions; she showed the possession of positive qualities of goodness and nobility. Longford (Story of Korea 139) describes the Korean of those days as "homogeneous, industrious, intelligent, and tranquil, living in physical comfort and security."

HIDEYOSHI

But now the sinister figure of Hideyoshi appears on the horizon, a figure of ominous portent to Korea. Following negotiations characterised by courtesy on the part of Korea and by insolent threats from Japan, Hideyoshi anticipates William Hohenzollern by more than three centuries, demanding the use of Korean soil as a highway for his great army against China. But what Belgium said in 1914, Korea said in 1592, and sprung to arms to defend her national honor, and to preserve her land, inviolate and unprofaned. This was before the days of the use of correct and pon-



CAPTAIN JOSEPH WADDINGTON GRAVES

derous phraseology in diplomatic correspondence, and the historians tell us that the Korean final reply to the Japanese demand, was not merely definite, it was even bold and derisive, lashing the haughty War-lord Hideyoshi to fury and causing a speedy invasion.

With wonderful gallantry, fighting against apparently overwhelming odds, suffering many defeats, Korea still refused the right of highway and finally her tactics of guerilla warfare commenced to tell. The iron nerves of an Oriental, whether of man or nation, stand much, but gradually the morale of the Japanese army commenced to weaken. Korea never lost heart, though suffering terrible privations, and famine, and, after a remarkable campaign both on land and on sea, Japan was beaten. With indomitable spirit, Korea refused peace until the last invader had left Korean soil. On the breaking down of negotiations between China and Japan, Hideyoshi's army invaded the peninsula a second time, and again the martial spirit of Korea made the achievements of the Japanese very meagre and unproductive, and on the death of Hideyoshi, the contingents were withdrawn. It is of interest to note as another evidence of the great cul-

tural contribution of Korea to Japan, that the retiring Japanese army took with them, not only a great accumulation of Korean art treasures, but also many of the skilled artisans and clever artists of Korea, and these were the ancestors of the now world-famous Japanese potters. The two invasions of Korea by Hideyoshi are a contribution to our study by demonstrating both the ferocity and cupidity of the Japanese of that day, and also the wonderful heroism of Korea. The Korean, with his bows and arrows, plus his undying sense of nationality, stopped the onward rush of the hardened and armed war veterans of Hideyoshi. There is much that is inspiring in the records of those days and in the story of how thousands of Koreans leapt exultingly to death so that Korea might abide in honor. But the price was so heavy and the resultant sufferings so terrible that Japan stood to the generations of Koreans that followed, as "the accursed nation." Not even yet, with history books or without, has Korea forgotten those days of suffering and outrage.

THE HERMIT NATION

Early in the seventeenth century Korea commenced to pay tribute to Japan, which nation, despite the treaty of withdrawal which she had signed, still retained a hold on Korea at Fusan. In China the Manchus had overthrown the Ming dynasty, and after being twice invaded by the Manchurian hordes, Korea became tributary to the new power also. Truly a buffer state! Is it any wonder that Korea developed a distrust of peoples and powers outside of her own borders? The only world she had known was that composed of China and Japan and from both of these she had suffered terribly. Between them, like a nut in the crackers, she had been crushed and bruised again and again. Especially by Japan had she been exploited, oppressed, outraged. So Korea turns to isolation and becomes the "hermit" amongst the nations. There is something intensely pathetic in the spectacle of this people of fine social qualities, turning from their contact with other peoples, wounded and crushed, from henceforth distrustful of all, and seeking the seclusion and refuge within their own borders. It is like the maiden whose first contact with the world is the contact with brutal men and who soon creeps back, broken and disillusioned, and seeks retreat within the massive walls of the "Refuge."

Shutting as tight as possible her coast doors, Korea proceeded to make her isolation complete by leaving at the north, a strip of land, thirty miles in width, wild and waste, so that it soon became well nigh impassable. Thrice a year the border gate was opened and business transacted with the outside world, and once a year a great and imposing embassy with tribute, was sent to Peking. For two hundred and thirty years Korea maintained her self-imprisonment and remained the land of seclusion and mystery. The story of that long period, in so far as it has been revealed and authenticated, is not, unfortunately, an exhibition of the happiest period of Korea's national and social life. True there were some good and wise

kings, some splendid reforms along educational and social lines, the abolition of the worst methods of criminal punishment, the liberation of slaves and serfs. But along with this pleasing portrayal must be shown the disastrously ill effects of the party strife which cursed the nation. Intrigue, bribery, assassination, conspiracy, abounded. The people who had flung back in his teeth the challenge of Hideyoshi, seemed lost to any vestige of patriotism, and to be enervated and nerveless. The extent of the exploitation of the proletariat has possibly never been surpassed in any country, and squalor and dejection settled on the poor. The nobles were supreme, but the value of the people was expressed with a cipher. The period is not a pleasing study, but at least some of its unhappiness and sordidness must be placed to the blame of that spirit of dejection and distrust, engendered by the unhappy experiences of past contact with other peoples, which led to that abnormal withdrawal from the world.

TAI WON KUN

The prominent figure of Tai Won Kun appears on the stage in the middle of the nineteenth century, and for many years takes an active part in the closing events of Korean national history. With a consistency and strength of purpose worthy of a better cause, he fought year after year the least suggestion of Korean relationship with the outside world, whether the proposal came by means of warships, missionaries, or traders. These years are marred, not only by the extreme exclusiveness of the nation, but by the cruel massacres of missionaries, whose lives had been characterized by nothing but devotion and affectionate service. It must be remembered, however, that Tai Won Kun had good reason for hatred and distrust of all foreigners, not only as a student of past Korean history, but because of actual contact with them during his own regime. The attempts by piratical adventurers of the worst type to enter Korea, incited merely by their own cupidity, and displaying a wantonness of human life in endeavoring to attain their ends, were not calculated to broaden the sympathies of the narrow-minded Regent. Such stories as that of Oppert and the desecrated royal grave shed a little light on the dark happenings of those days. Nor were the official attempts of other nations to enter into diplomatic and trade relations with Korea of such a nature as to implant confidence, however friendly may have been the intent. The overtures made by the French and American governments were alike summarily rejected. At the same time, the Korean attitude to Japan was at least equally bitter and uncompromising. While America and other nations were knocking at the closed door and asking for a peaceable admission, Japan, too, was seeking closer relationships with the Hermit Nation, and demanding tribute. Korea's estimate, both of Japan's power and of her sincerity, is rather succinctly expressed in the letter written by Tai Won Kun, replying to Japan's demand for tribute.

"We no longer consider each other friends, but

enemies. The tone of your despatch is so friendly that we look upon it as treachery, and after having been so friendly with Japan, and being repaid with treachery, we never can be friendly again."

This letter, childish as it is, and full of bluster, implies, nevertheless, a challenge, not only to Japan, but to all Europe. In the light of what has happened since, and of the relationship today, that quaint letter of fifty years ago is not without significance. Very speedily, however, it became clear to the rulers of Korea that it would not long be possible to maintain her isolation, and that, with or without her consent, the nations now knocking at her portals would enter in. In 1876 Korea concluded with Japan what was known as the "Treaty of Peace and Friendship," prominent in which was the assertion of Korean independence, an independence both of China and of Japan. Korea was described as a sovereign state, and that all intercourse was to be on a basis of equality. Six years later a riot at Seoul and the killing of nine Japanese furnished the Island Empire with an excuse to begin fastening the shackles and chains of dependency about Korea. Preferential treatment for Japanese traders and the right of Japan to station her troops in Seoul were amongst the provisions. The Koreans were even compelled to agree to provide barracks for these unwelcome visitors.

EXIT CHINA

Now began another of those periods in Korean history in which Conservatism and Reform struggled for supremacy. Korea's growing knowledge of Western civilization, the first evidences of which she met with in Japan, and her closer intimacy with that country, which was then having so remarkable a conversion to Occidental ideals and methods, combined to stimulate a national longing for saner and more modern conditions of life. But the Queen Regent, who had succeeded Tai Won Kun on his exile to China, became ultra-conservative, and once again the curse of political strife prevented Korea from stepping out into the dawn of a modern nationhood. Then came the disturbance of 1884, when the Progressive element, with the aid of the Japanese troops, overturned the government at Seoul and gained control over the King. But the triumph was short-lived, for two days later troops from the Chinese camp nearby reversed the situation, and restored the old conditions. The Treaty of 1885 between China and Japan, in which both powers agreed to withdraw their troops from Korea and leave her to work out her own salvation alone, was one result. The other result was an intensifying of the hatred and distrust of Japan by Korea. For the next decade, 1885 to 1895, Western ideals and reforms, and the spirit of a new and brighter age, took the field in Korea against the superstitions and traditions of Chinese civilization. Light fought with darkness and many victories were won for the light. Much of reform and progress came to the life of the peninsula in those days, but the close alliance, political

and sympathetic with China, and the widespread sinology throughout Korea, prevented a real national awakening. Referring to this period Longford says:

"Populous settlements were established at the open ports. Here again Japan was unfortunate. The Japanese who came to these ports were the reverse of a credit to their country, unscrupulous adventurers, bullies and the scum of all the ruffianism of Japan predominated among them, and their conduct and demeanor towards the gentle, submissive and ignorant natives, who were unresisting victims to their cupidity and cruelty, were a poor recommendation of the new civilization of which they boasted. On the other hand,

Chinese traders — law-observing, peaceable, and scrupulously honest in all their transactions—were living certificates of the morality engendered by a faithful observance of the old."

The Sino-Japanese War was fought partly on Korean soil, but the influence it had on the history of the nation was far more profound than any physical effect. The "Peace of Shimonoseki" marked the close of China's long suzerainty, and marked, also, the beginning of a realization to Japan of a long-cherished design toward Korea.

(To be continued next issue)

LEAGUES OF THE FRIENDS OF KOREA

MASS MEETING OF CITIZENS OF PHILADELPHIA

Under the Auspices of Philadelphia League of Friends of Korea

The League of the Friends of Korea of Philadelphia and vicinity held a mass meeting on the 23d of May, Sunday afternoon, at four o'clock. The Academy of Music was tastefully decorated with American flags and potted plants, and the grand piano on the stage was gracefully draped with a beautiful silk Korean flag.

The meeting was presided by Dr. Floyd W. Tomkin and the Directors of the League acted as Reception Committee to greet the invited guests on the stage. Dr. M. Willard Lampe and Miss Ruth L. Parker, also members of the Board looked after the comforts of the guests on the floor, assisted by several students of the University of Pennsylvania, and young ladies from the Y. W. C. A. The weather was ideal and everyone was willing to help make the meeting a success.

At four o'clock President Tomkins called the meeting to order and Dr. William Dayton Roberts offered a fervent prayer for the liberty of the Korean people. The national hymn of America was heartily sung by the audience, accompanied by four cornetists.

After the introductory address of the chairman, Miss Helen Stover, the noted soprano of the Boston Grand Opera Company, volunteered her services and came all the way from New York to Philadelphia for the sole purpose of singing at this meeting. What a superb voice she has! Her singing of the *Aria* from "Aida" was beautiful in both technique and interpretation, and was delightful in every way.

Miss Nodie Dora Kim, a Korean young lady in Oberlin College, was the first speaker. She talked on the subject of the terrible sacrifices

the Korean women and girls have made for the cause of their country's freedom and for the religion of Jesus Christ. Some of the incidents which she related were most pathetic and would have moved a heart of stone. During her speech, Miss Kim made a statement which sounded like a defy to the Korean men. "No matter what the men do or think, the women of Korea will never be satisfied until absolute independence is gained." Another striking sentence was—"If the men of Korea are not willing or fit to govern the country, the girls and women will!" These statements were heartily applauded by the audience. Miss Kim touchingly appealed for American sympathy and moral support for her people's cause at this time of their struggle and suffering.

Dr. Tomkins appealed for new membership to the League and a large number in the audience enrolled themselves as active members of the Friends of Korea.

The principal address of the meeting was delivered by Hon. Selden P. Spencer, United States Senator from Missouri. His speech will appear in full in the "Review." It was a wonderful speech, wonderfully delivered. The Senator was at his best and handled the subject in a masterly fashion. He has made many friends for Korea and at the same time made many admirers for himself. The Senator's speech was frequently interrupted by thunderous applause and after the meeting was over, the stage was crowded with people who came up to congratulate the Senator for the speech. It was a significant fact that so many Commissioners of the Presbyterian General Assembly were among those who expressed their hearty approval of the sentiment the Senator expressed.

Mrs. Spencer, wife of the Senator, accompanied him on the trip from Washington to Philadelphia and was present at the meeting.

Mr. Joseph M. Steele introduced a set of resolutions which were passed by acclamation. The

full text of the resolutions appear on another page of this issue.

The meeting was brought to a close by singing the Star-Spangled Banner, and benediction was given by Dr. Edwin Heyl Delk, Vice-President of the League.

RESOLUTIONS

Unanimously adopted at the mass meeting on May 23d at the Academy of Music, Philadelphia. Proposed by Mr. Joseph M. Steele, of Philadelphia.

WHEREAS, The official records and reports from unimpeachable sources reveal the fact that in 1905 Japan forced the protectorate treaty upon Korea against the wish of the Korean ruler and her people, Korea having been an independent kingdom for forty centuries, and five years later annexed her as a province of the Japanese Empire in violation of her treaty stipulations with Korea;

WHEREAS, Since the annexation Japan has pursued a most oppressive policy in Korea with a view to denationalize the Korean people as a race. Japan has taken the agricultural lands of the Koreans by force and fraudulent methods, Japan has prevented the Koreans from obtaining a higher education, and by arbitrary rules and regulations the Koreans have been hindered from pursuing commercial or industrial activities, thus bringing their condition politically, economically and educationally, to a most pitiful state;

WHEREAS, Japan has persistently attempted to check the spread of Christianity in Korea because Christianity demands a spirit of individual liberty, education, and moral and material improvement among the Korean people. The native Christian leaders have been constantly persecuted on false and foolish charges, and often without any charge, and even the American missionaries have been insulted, maltreated and imprisoned without just cause;

WHEREAS, On March 1, 1919, the united Korean people peacefully declared their independence from Japan, but did not commit any act of violence, but the Japanese soldiers and gendarmes used the most inhuman and barbarous methods in suppressing them. In this brutal treatment of these defenseless people who aspire to be free the Japanese singled out the Christian element of the Korean population, killed them by thousands, tortured them and incarcerated them in the foulest dungeons for indefinite periods without trial, even women and girls being subjected to the most barbarous treatment;

WHEREAS, The Japanese Government endeavored to suppress the news of these outrages for several months by sending out false and misleading official statements, but failed in their attempt; and now the same officials are trying to assuage the just indignation of the civilized world by making various promises of reforms which so far have not been fulfilled, nor have the ruthless methods of repression ceased.

WHEREAS, The only remedy for this intolerable condition lies in the withdrawal of Japanese domination from Korea. By removing this fundamental wrong of the strong nation oppressing and exploiting the weak for selfish greed, peace will be permanently restored to the world. Therefore, be it

RESOLVED, By the mass meeting of the people of Philadelphia, held on the 23d day of May, 1920, at the Academy of Music, City of Philadelphia, that we strongly protest against Japan's imperialistic policy in Korea, and we urge the Japanese people to persuade their government to adopt a just and humane course towards their Korean neighbors. Be it further

RESOLVED, That we sympathize with the Korean people in their hour of struggle for the principle of

political and religious freedom, and we admire their firm and uncompromising attitude for their ideals and their abiding faith in the ultimate triumph of righteousness over brute force. Be it further

RESOLVED, That we request our government to use its good offices to bring about an amicable adjustment between Japan and Korea in fulfillment of our pledge to Korea in the treaty of 1882 between the United States and Korea. Be it further

RESOLVED, That a copy of these resolutions be sent to the President and the Senate of the United States.

SENATOR SPENCER'S ADDRESS

Dr. Tomkins, Ladies and Gentlemen: I like the subject upon which, for a little while, I am going to talk this afternoon—Korea. I like the place in which we are gathered, because the very atmosphere of independence is associated with wonderful history in the City of Philadelphia. As far as the audience is concerned, I can pay you no higher compliment than to say, you look very much like a Missouri gathering. (Applause.)

When we deal with Korea, we are dealing with ancient history, most ancient history, and we are dealing at the same time with a modern tragedy, full of pathos, and with the hopes and aspirations of twenty millions of people.

I wish we had a map of Korea somewhere on the walls of this building, that we might get a picture of the very geography of the place. It is a peninsula that stretches out from the southern part of Manchuria very much like Florida stretches out from the southern part of this country. It has the Yellow Sea upon the west of it and the Japan Sea upon the east of it, and it stretches out toward the southwestern part of Japan. Vladivostok is not very far from its northeastern corner, and Port Arthur is not very far from its western side. China and Russia and Japan are closely identified with Korea. Shantung, that peninsula which stretches out from China, points directly at Korea. And you know, I cannot resist the temptation to say a word about Shantung. It is one of the reasons why I believe that the treaty of peace we made with Germany, as it was originally made, never can be, and never should be accepted by the American people. (Applause.) Here in just a word, if you will bear with me, is the story of Shantung.

Way back in 1897, Germany said, "We are bound to have a part of Chinese territory, and we will announce it to the world that we need it because of our Far Eastern interests." The next year, in 1898, two German ministers—I do not mean diplomats, I mean ministers of the Gospel—were killed in a Chinese riot, and Germany said to China, "Now, as indemnity for those two German citizens that were killed, you are bound to surrender Chinese territory to Germany." She had the power back of her to make good her demand, and the territory was surrendered on the Shantung peninsula. It had about as much real, fair justification as if this afternoon there should be a riot in the Bowery of New York and two English citizens should be unlawfully killed, and Great Britain would say to the United States, "You have killed two British subjects and as indemnity we will take the island of Manhattan and hold it as our own." But she would not have the power to make her demand good, and that constitutes the difference between Britain's demand and Germany's demand. So, Germany got the Chinese territory and she held it until the great war broke out in 1914, and when the great war broke out China could have driven Germany out of her territory, because the sea had been closed to Germany and there was no chance for reinforcement or for supplies; but Japan said to China, "Don't you get into this; we will drive Germany out"; and somewhat against China's protest, Japan did drive Germany out and landed Japanese troops in China; but when she landed them she did not land them where the German territory was which she

was taking, but she landed them 150 miles back in the interior, so that there came at once under Japanese sovereignty not only the poor territory that Germany had held, but a great stretch of Shantung peninsula with 35,000,000 of Chinese subjects; and she held it by right of possession. After she had received it by force, she said to China, practically with the sword at her throat, "You have got to agree that when this war is over and the treaty of peace is signed that you will consent that all this territory we have taken shall continue to belong to Japan." China protested, and hesitated, and delayed until she could hear the sound of the advancing Japanese troops, and then, under force, she consented. Here is the strangest part of it. Then Japan went to England and to France and to Italy, at a time, it is true, when they needed help, when the issue was in the balance, and she said to England and to France and to Italy, "You have got to sanction my taking of this Chinese territory," and all three of them agreed to do it and made a secret treaty with Japan by which the possession of Shantung, with the consent of England and France and Italy, should continue in Japan. When we met around the peace table at Versailles, the marvel of it is that this nation which went over there with the great ideal of open covenants and a determination to forever do away with secret treaties and agreements, should have consented to that agreement. But when Japan said to the American representative or representatives, when she said, "You want a League of Nations, do you?" and we said, "Yes." "Well," she said, "you will never have a League of Nations unless you do two things: Unless you let us have Shantung and unless you agree to racial equality between Japanese and Americans in America." The President said, "We cannot do the latter; there would be a revolution on the western coast if we did the latter; we cannot do it; there can't be that equality in the western part of the United States." But I am free to say I think he hesitated; I am sure in his heart he must have blushed with shame when he said, "We will consent that Japan shall put into the treaty or agreement that all this territory of China shall belong to Japan." When you read the treaty and turn over the pages to Sections 155 and 56 and 57, there you will find that the sanction of every government that signed that treaty that all the rights which Germany had which Japan had taken are vested in Japan; and that treaty came back to a Christian nation for its ratification, and as soon as it was read it was said what I repeat here today, that the United States will never agree to the rape of China by Japan. (Applause.) More than that, and then I am through with it—and more than that, if China ever rises in her indignation and awakes from her sleep, and with mighty power seeks to drive out the aggressor from her sacred soil—for on Shantung are buried the remains of Confucius, and that to China makes it sacred soil; if she ever starts to drive Japan out, we will never sign a treaty that binds us to preserve the territorial integrity of Japan in China. (Applause.) I am through with the digression; I had it in my system and I had to get it out.

Korea has 19,000,000 of people, and when Rome was founded Korea was 1800 years old. The most ancient nation with a record history on the globe; so old, the time of our own national life seems negligible, when we think that this year is the 4,253d anniversary of Korean nationality, and I just say quickly in passing that while they have been a slothful people and we look at it from the standard of our western activity, nevertheless, when you come to think of some of the big things, that even we think are big, they are identified with Korea. Four hundred years before Gutenberg started his printing press, Korea was printing with blocks. Every time a ship traverses the seas today, the mariner's compass that guides it aright and that points with unerring accuracy to the north was a Korean invention. She has a language that is better than ours in its simplicity; twenty-four letters representing twenty-four sounds, and when you

have learned the letters, the spelling follows naturally. They have no phthisis to spell like we have; they have no jumbling to decipher; they have a sound for every one of the twenty-four letters, and they are made by angles and straight lines; there are no Q's nor R's nor S's, and the language is simple in its acquirement.

It has a history which appeals to us, but there are three great reasons why Americans are interested in Korea. One of them is commercial—economic, and one of them is humanitarian, and one of them is Christian. I have just a few moments and I am going to say something about each of these reasons:

Commercially, we made Korea. We tried five times to open up commercial relationships with Korea by sending naval expeditions over there to duplicate what we did in Japan, but every one of them failed, for the moment that the Koreans saw the manifestation of force, there was a shrinking back and we made no progress until in 1882, when we approached the opening up of commercial relationship with Korea by a commission of friendliness and not by a show of force.

Korea, the land, as they call it, of the morning calm, responded. I have always thought that was a wonderfully beautiful and significant designation of Korea—the morning calm; that quiet, that precedes the busy day with its activities and emotions and results, and not the call that speaks only at evening of a day that has gone and that points but to the unconsciousness of slumber. It speaks of hope; it shares in all its inactivities for the moment the possibility of the great things that are to come.

Just as soon as we have opened up with Korea by friendly commission, the commercial relationships, we built her first railroad, we built her first electric road, we furnished the machinery that built her mines of coal and gold. We developed her resources. It was American steamboats that plied upon her waters, and American agriculture was the model for Korean farmers, and eighty out of every one hundred people in Korea live on the farm. So that commercially, economically, we had and have an interest in Korea. That commercial relationship has largely ended because of conditions which I will refer to now in speaking for a moment upon the humanitarian interest which we have in Korea.

When we made that treaty in 1882 with Korea, we said this to her: It is the hope of Korea today diplomatically, but changed conditions may have ended its technical power. Nothing can end the sympathetic appeal which it has to the American heart as we repeat it here today. Here is what we said to Korea in the solemn treaty of 1882, which has never been abrogated: "If other powers deal unjustly or oppressively with either government—Korea or the United States, the other will exert its good offices of being informed of the case to bring about amicable arrangements, thus showing their friendly feeling," and that is the bulwark, the foundation of Korea's hope for American sympathy today.

From the humanitarian side, we have a story in regard to Korea that is full of intense interest in its relation with Japan. Here are the high points of that story and follow them as diplomatically as your minds follow Japan's continued course along a pre-arranged plan. I am not going far back, but when Japan was at war with Russia—you remember that was in 1904, Japan wanted to use Korea as the base for her soldiers naturally, because, don't you remember, that picture, the geography of Korea as being a peninsula extending out from Manchuria, and, of course, with Vladivostok immediately to the northeast that there was danger of an invasion from Russia, and Japan wanted to use Korea as her base. And so they made a treaty, Japan did with Korea, and here is what they said—one sentence which I will read to you; they said, "The Imperial Government of Japan definitely guarantees the independence and territorial integrity of Korea," that was in 1904, and in February, and the Koreans, with that trust which is character-

istic of them, said to the Japanese soldiers, "Welcome," and on they came and Korea was the middle ground over which they passed in their contest with Russia. In August of the same year—1904, but after Japanese troops had occupied, or were numerous enough to occupy Korea, then they made another treaty with Korea—a treaty that was made to the music of the marching of Japanese troops, and in that treaty of August of the same year, they said, "The Korean Government shall engage a Japanese subject as its financial adviser, one who is commended by the Japanese government, and Korea shall select a diplomatic adviser commended by the Japanese government, and the Korean Government shall consult the Japanese government before it concludes any treaty or other agreement with any other power." Doesn't sound like that absolute independence and territorial integrity which six months before had been guaranteed by Japan; and mark, it was the first step in the interesting though tragic march that I speak of. In April of the next year, Japan and Korea made another treaty, and here is what they said: "The Government of Korea shall transfer and assign control of post, telegraph and telephone to the Imperial Japanese Government, together with all the lands and the buildings and furniture that are associated with these instruments, and with power in Japan to appropriate without compensation any land or buildings of the Government of Korea that Japan may deem necessary in the extension of telegraph, telephone or post." The third step was taken by Japan. There are only two more. November of that same year, Japan forced out of Korea this treaty: "The Government of Japan shall hereafter have control and direction of the external relations and affairs of Korea, and Japanese diplomats and Consul will represent in all the nations of the world any interests that Korea may have as a nation." In her relations with other nations she was cut off; it was impossible even to speak thereafter in her own right. Right away Japan announced to the world that Korea had given up her independence and had made Japan her protector; and we got that announcement over here on November 22, 1905. It was taken from the Emperor of Korea by force, but we did not get the story of the way it was acquired until three days after the State Department had received from Japan the official notification that Korea and Japan had agreed that Japan should be the protector of Korea, and that all Korea's interests should be represented by Japan; and we recognized it and in the dealings with Korea after that the United States looked to and spoke with Japan and not with Korea.

There was only one step more. In 1907, July 24th, the Government of Korea under pressure agreed with Japan that everything Korea did in her own country—mark you, she had already separated herself from all her foreign influences; and now she said on July 24, 1907, with Japan, "The Government of Korea will not enact any laws or regulations, nor shall any Korean official be appointed except they be appointed from Japanese subjects with the approval of Japan," and the internal control of Korea had been taken by Japan.

The old Emperor of Korea sent a messenger to the Hague Tribunal of Peace to protest, but before that messenger reached the Hague, in some way Japan had found out his errand, and they came into the Emperor's palace in Korea and they forced him to abdicate his throne that he and his ancestors for 4,000 years had held and they said, "You have got to go," and he did; and they took his imbecile son, a boy fairly grown with the mind of two years old, who was more concerned with the toys and tinsels or baubles that please the eye, and still is, than he was with the life or liberty of his people; and therefore, when that messenger of the Emperor reached the Hague he found that the Emperor whose credentials he bore, had abdicated and therefore his credentials had no further power. The matter rested until three years later in 1910, and the story ends. Japan said to this imbecile emperor, "You give up Korea entirely to Japan."

The price may have been a new doll or a large inflated balloon or any other toy that pleased the child, and on August 29, 1910, his Majesty, the Emperor of Korea, the imbecile child makes complete and permanent signing to his Majesty the Emperor of Japan "of all the rights of sovereignty over the whole of Korea," and the chapter has ended.

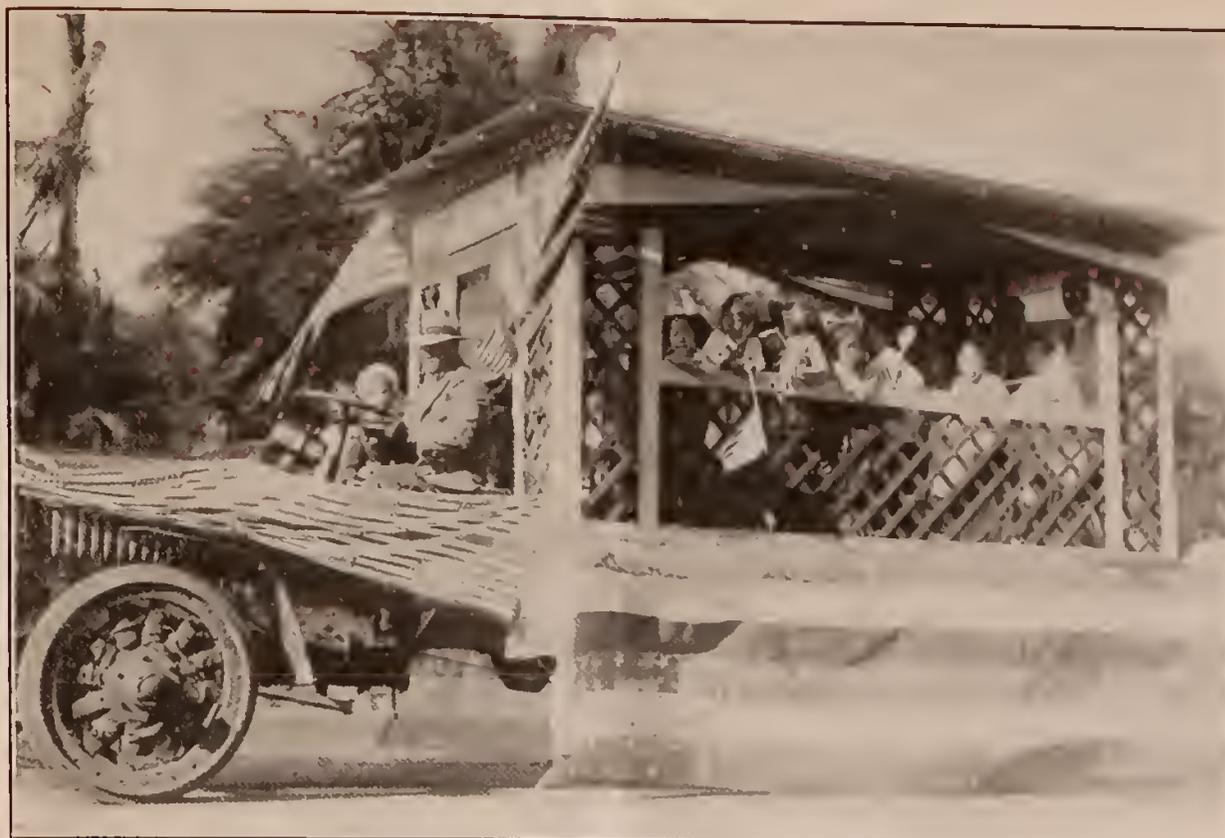
I say that heartily appeals to the humanity of the American people. Every man and woman in this audience recognizes the difficulties of the diplomatic situation. If this government were to say to Japan tomorrow, "You give up Korea," we could only make it effective by soldiers and armed vessels, and few would want, ah, even though the pathos of the cry from Korea was great, few would want our sons again to cross the sea to fight with Japan over Korea. Military force is the only power that can make Japan yield Korea, but, as Miss Kimnu, in that wonderfully touching and illuminating and interesting address said, what Korea wants is the moral sympathy of the American nation, because sooner or later the time is coming when what the moral conscience of the American people demand will be done in the world because of the greatness of the people and the right back of it. I am through with the humanitarian side of it.

The Korean people stood quiet from 1910, August 29th, when they lost their sovereignty for ten years. Why? Ah, if I were a novelist, how I would like to write a book about it. They remained quiet with here and there a little uprising, because that old emperor, whom they loved, was still alive, and they said, "If we revolt, if we start an uprising against Japan in Korea, they will kill the Emperor, for he is their prisoner. Let us wait, let us wait." The Emperor, first, and when he died in January of last year, 1919, his body had hardly been buried, on March first of last year, the Korean people proclaimed their independence and within a month they adopted a constitution very similar to ours, and they elected a president and other officers very similar to ours, so that there might be upon the record their protest of Japanese rule and the presence of a republic in Korea to which entire people have already definitely subscribed. That is the condition in Korea.

One more word and I am through. I said that the subject appealed to Americans because of the Christian side of the thing; not alone the economic and commercial; not alone the humanitarian, but also of the Christian side of the thing. Korea is the only Christian nation in the Far East. The ministers of the Christian church, the number of Christian churches are ten to one and more over either Buddhist or Shinto churches in Korea. It seems as if, for some cause which you and I will never know until the Lord Himself comes and gathers us to Himself and opens up a vision of the things that are hidden to the eyes of man; for some reason the Gospel of Jesus Christ when presented to Koreans had an acceptance equalled nowhere by any nation in all the history of this world. Blessed is that nation whose God is the Lord. When we think of the response of Korea, who shall say that God does not have in store for that nation the things which He has promised to them that love Him, for you and I know that in the life of a nation just as in the life of an individual, the thing that counts for strength, both for time and for eternity, is the relationship to God through Jesus Christ, and that is the mighty strength of Korea today, and that is the reason why it appeals to the American people. (Applause.)

SYMPATHY OF METHODISTS EXPRESSED IN DES MOINES, IOWA

On the 23d of May, a mass meeting was held in Des Moines, Iowa, where the Methodist Church was holding its quadrennial Conference. The meeting was held in the University Church of Christ, 25th Street and University Avenue, at 8 P. M. Bishop John W. Hamilton,



This picture was taken on Missionary Memorial Centennial Day, represented as a school Korean Christian Institute, Honolulu.

of Washington, D. C., presided at the meeting. The purpose of the meeting was to tell the public "The Tale of Suffering Korea" and the program was as follows:

Opening Address.....Bishop Hamilton
 Prayer.....Bishop L. B. Wilson
 Solo.....Mrs. C. I. Lockman
 Soloist of the Russian Symphony Orchestra
 Scripture.....Hon. James W. Kinnear
 Chorus.....University Students
 Address.....Mr. Henry Chung, of Korea
 Address.....Bishop W. S. Lewis
 Address.....Prof. Homer B. Hulbert
 "America".....Audience
 Benediction.....Rev. Chas. S. Medbury

The "Des Moines Register" reported this meeting briefly as follows:

"Much has been said about the brotherhood of man throughout the world, but we cannot have universal brotherhood until we have and recognize one fatherhood," said H. B. Hulbert last night at the Korean program at University church. Mr. Hulbert has spent thirty years in Korea, studying life and conditions there.

He said that in thirty years that Korea has had Christianity, that they have risen out of the mire of paganism, and although only a small per cent. of the people there have been converted, that they have the willingness, the sincerity, the spirit of giving, and the persistence that puts America to shame.

He dwelt on the political problems of the Orient, and said that they could only be solved through Christianization.

Bishop W. S. Lewis, of Shanghai, China, spoke of the need of America's help in the far east, and pled for co-operation.

Henry Chung, a native of Korea, who was the first speaker, said that the converted people of his land, of whom there are over 300,000, are not only Christians on Sunday, but every day; and that they not only gave one-tenth of their money but also one-tenth of their service and time towards spreading the gospel.

He emphasized the difficulties and dangers that the Korean has to undergo in asserting religious freedom.

"Thousands over there are this minute lying behind prison bars, and thousands more have undergone extreme tortures, simply because they dared to be Christians," he said.

JAP GREED BREEDS WAR

Situation Being Forced in Far East Menaces World Peace

The Japanese Militarists Seek to Crush Siberia and Weaken China—Cover Aggressions by Smoke Screen of Falsehood.

BY FRAZIER HUNT.

From CHICAGO TRIBUNE

HARBIN, April 22 (delayed).—The Japanese militarists are forcing a situation in the Far East which endangers the peace of the world. They are going about it in a cruel, insincere, brutal way, crushing Siberia and weakening China in order to gain their own imperialistic ends.

Three points stand out vividly here at the heart of Japanese aggressions.

First, the Japanese military purposely and determinedly is creating a situation which will permit her to take

the Chinese Eastern Railroad and ultimately to dominate Northern Manchuria exactly as she dominates South Manchuria today.

Second, the alibi she presents to the world that she must protect China and her own country from the savages of bolshevism, is a deliberate falsehood and a smoke screen for her ambitions. From the start of the inter-allied Siberian expedition to the present moment the Japanese have double-crossed America and worked against every interest except her own. In no way has she played the game squarely.

Make Unrest Instead of Curing It.

Third, 99 per cent. of the Siberians do not want the Japanese in Siberia—and 99 per cent. of the Chinese do not want Japanese in Northern Manchuria. By remaining she is only creating possibilities of war and making unrest instead of curing it.

Ever since Japan failed to get the Chinese Eastern Railroad as part of the spoils of her victory in the Russian War sixteen years ago, Japan has coveted the priceless thousand miles of railroads which makes a short cut between Vladivostok and the Trans-Baikal region. It is the only railroad in the whole of rich North Manchuria. Now she is in a situation, partly of her own creation, where, under the guise of fighting the Siberian radicals, she is able to grab the railroad, carrying with it economic domination of North China.

Manchuria and Siberia are great virgin fields of the world business. Control of the Chinese Eastern Railroad would give Japan full economic control because where Japanese control a railroad, as in South Manchuria and Shantung, there are no equal opportunities and no open door. Instead, there is a discrimination in a score of ways, favoring Japanese business. Many observers believe, too, that Japan, strengthened with new conquests, would covet domination of the Pacific. This is of primary importance to America.

Trying to Provoke Attacks.

Japan is doing her best to provoke the Siberians and Chinese to attack her, so she can have a propaganda excuse to remain in Siberia and control Manchuria. It is unquestionable that the recent Japanese action in Vladivostok absolutely was unwarranted, and that is equally true of her fight with the Chinese at the station of Khailar. She would have China show real resistance, so she would have a double reason for grabbing the district. But the patriotic Chinese are too wise to the weakness of Pekin to take aggressive steps against Japan, while many high officials are too weak and corrupt and actually are in the pay of Japan.

Today the situation is as follows: Japan has from five thousand to ten thousand soldiers scattered along the Chinese Eastern railway, where she has no right to have a single soldier. This stretch was given the Chinese to guard, and they were doing it successfully for a whole year. Here in Harbin Japan has more than two thousand troops; west of Manchuria station, which is the most western Chinese station, she has eighteen thousand soldiers scattered along the three hundred miles of railroad between the Siberian border and China. In this district Semenoff, the murderous leader of the Buriatt Cossacks, still is supported by the Japanese. Semenoff has some two thousand troops. Crowding them and able to crush them at any time are forty thousand partisan troops, well sprinkled with veteran units of the fifth red army, while behind are 175,000 seasoned red troops of the same fifth army.

Reds Could Annihilate Jap Force.

At any time in the last sixty days this red army would have been able to capture the evacuating Czech units and the Japanese, but the reds wanted all the foreigners to leave and were willing to assist the Czech evacuation. They could annihilate the Japanese, but they do not want to give the Japanese cause for a great campaign

against them. Slowly, almost gently, they are pushing the Japanese back toward Manchuria.

The Japanese probably will make a stand near the border, thus giving an excuse to dominate the Chinese Eastern railway as a military necessity in order to protect the division. Already Semenoff's bandits under Japanese consent are filtering into Chinese territory, creating trouble among the Russian trainmen and making a situation to excuse Japanese control of the railroad.

The Russian workmen, who run the railroad, long have been bullied by Semenoff and the Japanese and threaten to strike the minute the Japanese interfere after the last Czech trains pass eastward.

JAPANESE TYRANNY IN CHINA AND SIBERIA

BY FRAZIER HUNT

HARBIN, May 2.—Here are a few of the April incidents of the Japanese reign of terror in Siberia and North Manchuria:

April 4—Demand acceptance of five unreasonable demands from orderly, inoffensive zemstvo government at Vladivostok.

April 5—Capture Vladivostok and Nikolsk, after creating a fake situation justifying the move. The allied representatives report the affair was pure Japanese aggression.

April 6—Two Russian railroad workmen, with proper passes, assaulted by Japanese soldiers on bridge at Harbin; one thrown from bridge and the other badly injured by unwarranted attack.

Shoot Two for Slur on Mikado.

April 6—Two Russian railway men in hospital at Imanpo station, Manchuria, talking against the mikado to an injured Japanese soldier, promptly taken out and shot.

April 8—Eight Russian railway men arrested at Khailar station, Manchuria, by Japanese soldiers and locked in a prison car to be transported to an unknown fate.

April 10—Three Russian railway men arrested by Japanese in Manchuria station.

The last four incidents must be considered in the light that the Japanese troops had no business on the Manchuria railroad, which locally was efficiently guarded by Chinese under the interallied agreement.

Kill Chinese and Czechs.

April 11—Japanese troops attempting to take Russian railway men to Semenoff, where they would be executed, were attacked by workmen. They opened fire on Chinese troops and Czechs, killing a number.

This is only a part of the list of Japanese actions. It is difficult to describe with what Prussian efficiency and Japanese cunning and stubbornness they have gone about the business of terrorism and aggression, forcing a situation which would warrant them in driving deeper with their military into the North China territory they have staked out for their own.

This Chinese city of Harbin rings with their bugles. I saw Japanese soldiers and workmen making a munition dump out of Harbin's playground in the heart of the city. And this is China.

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WHERE NO GOOD MEN ARE

From KOBE CHRONICLE

Frank confession is half-way to amendment, but surely no more terrible confession was ever made by any statesman than that of Admiral Baron Saito to an Asahi representative that all the Koreans of sufficient intelligence or force of character to lead their countrymen to higher

things are either in prison or in exile. In that one sentence is a more damning indictment than in all that has been written during the past year. It is the generally accepted principle nowadays that the only justification for one people ruling another is to prepare the nation ruled for self-government. The very fact of a people being subservient is inimical to the development of those qualities which make for independence, but there are times when a nation or country appears to sink to such a condition that its attempts to govern itself are more demoralizing than submission to the rule of another. From this we are bound to proceed to the position that the first necessity for regeneration by subjection is that the subjection be voluntary, while the second is that the ruling people should never forget that their mission is to put the people ruled on an independent footing. The justification offered when Korea was annexed was that a petition had been made by Koreans for annexation. No official statement has ever admitted that the petitioners were venal or that their petition was fraudulent, so this reason still stands. We have this, then, as the official view of the result of ten years' administration—that of the nation which asked for annexation not a man remains who is capable of any sort of leadership or progress. Baron Saito recognizes that it is desirable that Koreans should lead Koreans, but alas! all leading Koreans are men who believe that Korea would be better if set free from Japanese domination. It is a deplorable result of ten years' rule—ten years, too, during which many improvements have been effected such as excite the astonished admiration of the tourist.

Of those who live in the Far East it would be safe to say that more foreigners than Japanese understand why

this result has come about, for the foreign community has at least had the opportunity of reading the current history of the peninsula, while of the whole Japanese press not one newspaper has until lately shown any interest in Korea or any concern in the administration of justice there. Even of the foreign press, the Chronicle alone has shown any continued interest, contemporaries coming in late in the day and spasmodically, while the subsidized sheets, of course, have never come in at all. Much has lately been published on the subject, a whole number of the American Congressional Record, for instance, being devoted to the case of Korea versus Japan. But neither in Japan nor abroad is there any very general knowledge of the recent history of Korea. It is not likely that anything more than official records of self-satisfaction ever will be published in Japanese. However, Japanese who read English may be commended to F. A. McKenzie's new book, "Korea's Fight for Freedom." They will find it very unpleasant reading, and may think it prejudiced, but it will help them to a better understanding of the Korean problem than anything which exists in their own language. Mr. McKenzie is a warm admirer of Japan's domestic achievements, but he long ago lost all sympathy with her Korean program. His former work, "The Tragedy of Korea," is well known, but, not wishing either to reprint it yet or to compel people who wanted to learn of the Korean situation to buy two books, he has condensed it to half its previous size and incorporated the result in the present volume. The previous work concluded just before the assassination of Prince Ito, and the new one takes up the story from that point down to the events of March and April, 1919.

CORRESPONDENCE

(A copy of the following private letter came into our hands. We have obtained the permission of the author to print in our "Review" as we feel the contents will be of interest to our readers.—Ed. K. R.)

April 11, 1920.

Dear David:

Mary spoke to me of the questions that sometimes pass through her mind in regard to the clever and intellectual Japanese servants who add so much to the happiness of opulent Americans. One seldom can guess to what class one of our Japanese guests belongs. There are Japanese Christians, ardently and sincerely desirous of converting Japan to one of our own religions. There are also multitudinous spies and propagandists, watching our great men and our colleges and newspapers and seeing to it that our news and the teaching of our professors are effectively colored. The best Japanese servant I know was employed in a house where a French statesman was a daily visitor. That may have been a mere co-incidence but I don't think so. Any defects in our navy, our army, our cabinet, or our air service are fully reported. Then, again, many Japanese in this country are not spies but scientific observers. I have no doubt that, in houses like yours, careful reports are written,

and quite properly, as to the opinions of typical Americans of education and independent mind. On the other hand, when I was ill, a certain important clergyman quietly caused Korean tracts to be sent out for me. Neither he nor his church was known in the matter. The next week four Japanese joined this congregation. He had not had any before. I make no complaint about all this. The Japanese government is only doing its duty, if it keeps itself free from illusions and fully informed as to our intelligence and our efficiency. Far be it from me to suggest that our own government has been any less diligent in keeping itself wisely and fully informed as to Japan and France and Russia and England. A part of my complaint against the Japanese government is that it is planning a vast system of extended slavery and that it practices atrocious cruelty; and I do not regard it as any answer for the Japanese to say, as they do, that America and England and France, themselves, are up to their necks in cruelty which will make our posterity look on us with horror; somewhat as I look with horror on my ancestors who used to flocked to see certain criminals boiled alive in London; or on my cousins who gloat over a negro, roasted on a slow fire. Sincerely yours,

N. M.

STUDENTS' CORNER

The Japanese administrator in Korea has issued a statistical report concerning the treatment of the Korean prisoners by the Japanese Government for the last three years. It is intended to

advertise the efficiency of the Japanese rule in Korea, but incidently it reveals the unspeakable torture and barbarous treatment to which the Koreans have been subjected. According to

official figures, on the average of 57,324 Koreans have been flogged annually, or 171,972 have been beaten during the period of the three years just ended. These Koreans have received on the average of 2,678,520 blows per year, or about 47 blows for each person. The total blows struck in three years are 8,035,560. If these figures were further analyzed we would find that the Japanese have been arresting 157 Koreans every day for the last three years and have beaten them 7,338 times daily in order to make them good subjects of the Mikado. To carry the calculations a little further, allowing the time to give each blow at the rate of one a minute, it will take a man 1,095 years to finish the job if the executioner works eight hours a day on the basis of the union scale.

There is another statement in this report that seems more barbarous than the flogging. The Japanese have not provided enough prisons to accommodate these ever-increasing inmates. They have only allowed four to five square feet of space for each prisoner. The average height of the Koreans is 5 feet 9 inches, therefore it is impossible for them to lie down in these cells. The average period of imprisonment for each person is 32½ days. Just imagine sitting in these crowded cells, packed like sardines, for 32½ days with their buttocks pulpified by bamboos. Shooting down innocent people in cold blood is horrible, but torturing the living beings in this fashion is infinitely more barbarous. Yet Japan is one of the great four of the League of Nations which is going to arbitrate the destiny of the world! Good Lord, have mercy on the world!

* * * * *

Admiral Saito, the Japanese Governor in Korea, says that all the Koreans who are capable of becoming leaders in their country are either in jail or in foreign countries. This admission is rather curious. We are wondering whether he meant to confess the atrociousness of his predecessors' administrations or whether he intends to convey the idea that there are no capable ones left in Korea, therefore, the Japanese must continue to lead the Koreans. If all the capable Koreans are either in jail or are exiles in other countries, we would like to know who has put them in prisons and who has driven them out to foreign lands. While we believe many Korean leaders are now sojourning in China, Siberia, Europe and America, and hundreds of them are shackled to the chains of Saito's dungeons, Saito must not think there are no capable ones left. For his information we may state in spite of the constant espionage of his minions throughout Korea there are hundreds, nay thousands, of patriotic, courageous and wide-awake men and women in Korea who have so far kept themselves out of his jails.

These people are really doing better and more effective work among their people for the cause

of their country's freedom than those who are now in foreign countries. The Korean people are their own masters and they intend to work out their own salvation. It is their aim to govern themselves by the majority will of their people, and it is their policy to elect their own leaders whom they consider capable. While we deplore the fate of those patriotic Koreans who are jailed or exiled, that will not deter the Korean people at home from carrying out their plans. Even if all the exiled and imprisoned Korean leaders die or disappear, the people will keep on with their work for freedom and they will continue to create their new leaders. Baron Saito must not think the extermination of the few leaders will put down the nationalistic spirit of the Korean race.

* * * * *

The Presbyterian General Assembly has adopted a formal resolution extending sympathy and moral support to the Korean people in this hour of their struggle and suffering. This indicates that the spirit of humanity, sense of justice and love of liberty are still the bulwark and foundation of the Christian Church. These noble sentiments are gradually but surely dispelling the fear of brute power and are triumphing over the counsel of expedience. If the Christian Church ever compromises itself on a fundamental question of right and wrong for the sake of diplomacy or temporary convenience, the church will die and it ought to die. Let us thank God that the Presbyterian Church has gone on record that it stands for humanity, justice and liberty.

* * * * *

The Korean Provisional Government has perfected its organization in Korea to such an extent that now every province and district is governed by a Korean, either elected by the people or appointed by the Provisional Government. These officials are really the rulers of the Korean people, although the Japanese appointed men who nominally occupy the offices, and function outwardly. The people are paying their taxes to their own governors instead of the Japanese and this seems to worry the Japanese Government quite considerably. However, the Japanese must not expect any red-blooded, self-respecting Korean to hand them money or material for taxes so that the Japanese may continue to rule them, and gradually crush them. The Bible says we must love our enemy, but the Koreans are not as yet Christianized enough to feel justified in feeding and clothing their enemies with the money they earned by the sweat of their brows. It is natural and human for them to believe that paying the taxes to the Japanese governors is an act of disloyalty to their race and their nation and an act that will help perpetuate the Japanese domination. Koreans, give your lives for the cause of your liberty, but do not give a penny to your enemy!

NEW LITERATURE ON KOREA

Fred A. Dolph, Esq., of Washington, D. C., has published a book under the title of "Japanese Stewardship of Korea." This book reveals some facts concerning the economic and financial relationship between Korea and Japan hitherto unknown to the public. Mr Dolph has made a special study of this subject and made thorough and painstaking researches of every record that has bearing upon this phase of the question. The data have been obtained principally from the Government records and official reports. This little volume gives more illuminating and heretofore unknown facts on the policy of Japanese exploitation of Korea than any literature that has ever been published. It is one of the best contributions to the knowledge of the Korean question. Those who are interested in Korea and Japan should read this book. It is published by Byron S. Adams, 512 11th Street, Washington, D. C.

BE INFORMED ON FAR EAST

"The KOREA REVIEW" is the only English publication that devotes its pages extensively to Korean affairs as well as those of China and Japan. It is published monthly in Philadelphia by the Korean Bureau of Information. This publication is also the official organ of the League of Friends of Korea. There have been already organized eighteen Leagues, extending from Boston, Mass., to San Francisco, Cal., with a total membership of over 10,000 intellectual people of America.

There are many reasons why you should read the KOREA REVIEW; but one of the most important is that it will give you facts concerning such questions as these: Shall militarism or republicanism rule the Orient? Shall Christian religions have free and unrestricted access to these countries? Shall the vast regions of Asia with hundreds of millions of people be opened to American commercial and financial enterprises? These are some of the vital issues which are directly concerned in this Korean question. You will sooner or later be called upon to pass a judgment on what America ought to do in the Far East. In order to render an intelligent opinion, you must be familiar with the facts in the case. The KOREA REVIEW will supply them.

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KOREA REVIEW

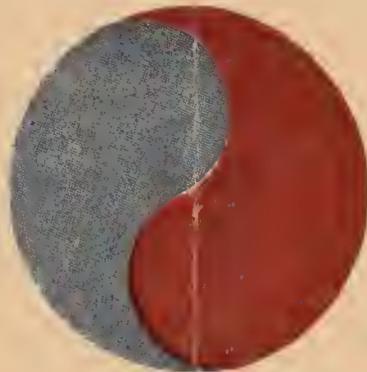
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JULY, 1920

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THE KOREAN SITUATION No. 2

The Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America has issued another pamphlet under the above title. It contains many elaborate statements regarding the promised reforms of the Japanese Governor-General in Korea, most of which have been already widely published and heralded throughout the world. Besides one page of "Foreword," the pamphlet is divided into four main articles or chapters, with several subdivisions under each chapter. The last page is the "Conclusion" of the Commission in the light of the consideration of all the data set forth in the previous pages, with a final paragraph expressing the joy of the Commission in learning that a Japanese banker approves of the application of the golden rule in international relations.

The first chapter deals briefly with the independence uprisings of last year, with inaccurate and incomplete statistics concerning the Korean casualties, and the destruction of property by the Japanese authorities. These figures were taken from the Japanese official records. Chapter 2 is the lengthiest of all, consisting of over eleven pages out of a total of twenty-six. The greater part of these pages is devoted to the good intentions and promised reforms of the Japanese Governor-General. Chapter 3 dwells upon the continuance of the independence movement and constant arrests of the Koreans in spite of the promised reforms. Chapter 4 sets forth very interesting statements in reference to what Americans should do in handling this problem. Our purpose in this article is to make a few observations in reference to this particular chapter.

The Commission on Relations with the Orient seems to be under the impression that the Koreans are appealing to America for intervention in their behalf. This is not altogether the case. No Korean, representing any responsible Korean organization, has appealed to the American people for any help other than their sympathy. No one has ever mentioned any other assistance, much less armed intervention on the part of America. The Koreans know better than to make such a futile request; besides, they would rather win their case through their own efforts than through the assistance of other nations. What the Koreans have done and are doing is to tell the

American people the facts concerning their unfortunate country, and the real causes which have brought about the deplorable conditions in the Far East. The object of this work is two-fold: First, the Japanese have been disseminating many false statements concerning Korea through their own government organs, their paid agents and corrupted, misguided foreigners. As a result, the American people know little or nothing about Korea, and what information they possess came through Japanese propagandists. The Koreans, therefore, think it is about time for the Americans to know some truths concerning them. Second, while the Koreans do not ask nor expect armed intervention or even financial assistance from America, they do hope to enlist American sympathy and moral support for their cause, which stands for the political, religious and economical freedom of their race.

It is not strange for them to expect this, as they have been told America has always stood for the same principles, and has fought and bled to maintain these ideals. The Koreans cannot obtain American sympathy until the American people have been informed of all the facts regarding the relations between Korea and Japan. After having obtained all the information the American people may sympathize with the Koreans, and such sympathy will be deeply appreciated by the Koreans. However, if the American people should feel that the facts do not warrant any sympathy, then the Koreans will accept their decision without a murmur. For the present all that the Koreans are endeavoring to do in America is to furnish the truth for the enlightenment of the American people. The Koreans do not seek any support that is not consistent with the American interest and ideals, nor are they looking for any undue encouragement from their friends in the struggle for freedom, because they do not need any instigation from outsiders in their desire to be a free people. This sentiment is not confined to the "radical patriotic Koreans," but exists among all other classes, if there be other classes of patriots in Korea.

The Commission further states, "Americans as a rule regard the chief issue in Korea as essentially one of humanity and justice for the Koreans. Japan and many Koreans regard the issue as polit-

ical." The reason for this is obvious. The Japanese practice inhumanity and injustice in Korea for no other reason than a political one. Japan fully realizes that it is impossible for her to continue her domination in Korea by any other means than militarism, and its attendant brutal methods. On the other hand, the Koreans believe that no justice or liberty will ever reign in their land unless this foreign domination is discontinued. For historical reasons and for what they have suffered under Japanese rule during the last twelve years, it will be impossible for the Koreans to reconcile themselves to the Japanese. Whatever the Japanese may do or may not do hereafter can never efface the bitterness that exists in the heart of every Korean.

The feeling between the two races is exactly like that which exists between the highway robber and his victim. The former can only rob the latter by force and he has to cover his victim with a revolver, for he knows that persuasive arguments or honeyed words from him will not yield the booty from the victim. No one knows this fact better than the Japanese. Japan wants the land, the resources and the man-power of Korea. She filched away this booty at the point of the sword and the only way to keep it is by the sword. Those who hope for a reconciliation between the two peoples are hoping for something that they will never realize. A request to the highway robber not to be too harsh with his victim, or to ask the victim to co-operate with the robber is not practical, because neither will heed the advice, therefore, those of us who know the facts cannot view the Japanese promises of reforms and guarantee of rights to the Korean people in any other way than a camouflage intended solely for the American gallery.

It is advisable for those members of the Federal Council of the Churches of Christ in America, who are really concerned about the situation in Korea on the ground of humanity and justice, to realize these fundamental facts involved in the case. For we believe that when they do, they will not wonder why the Japanese and Koreans consider the chief issue a political one.

The author of the pamphlet further states, "Continued effort on the part of the Koreans to secure immediate independence will have three results: (1) Increasing, prolonged and useless tragedy in Korea, involving the punishment of the unarmed revolutionists and of those who are even suspected of sympathizing with them; (2) more complete military domination by Japan; and (3) failure to secure even the promised reforms." The supposed result No. 1 is somewhat of a puzzle to the average reader after reading several pages of the first part of the pamphlet, in which so much was said and so much was expected of the Japanese good intentions and promised better behavior for the future. Will the Japanese continue to murder, rape and torture the Koreans if the Koreans keep on expressing their desire to be

free? Are the promises of reforms and contrite demeanor all a sham? However, we are inclined to believe the author is correct in his surmise that the same ruthless (not "useless") tragedy will continue. We are quite sure this statement was not made as a threat to the Koreans, but simply a warning.

The possible results Nos. 2 and 3 are matters of small consequence to the Koreans. It is inconceivable how Japan's military control of Korea can be made more complete than it is today. Supposing it can, it would not be any worse for the Koreans to be ruled by 100,000 soldiers instead of 50,000. In fact, it is more disgraceful to be dominated by a few soldiers than by a larger army. As to "failure to secure even the promised reforms," the Koreans never banked very much on these reforms, so there will not be any terrible disappointment on their part at the failure. No reform will be of any service or real value to the Koreans unless it is made through their own efforts and by their own chosen representatives. Imported, forced reforms by the alien usurper will not interest the intended beneficiaries.

While the Koreans appreciate the fear of the Federal Council of the Churches of Christ for further destruction of their lives, they cannot and shall not accept its suggestion to discontinue their struggle for freedom, or compromise with their oppressor. They feel it is their sacred duty to emancipate their race, cost what it may, and they feel that it is their privilege to give their all, even their lives, in the effort to attain their object. The members of the Federal Council of the Churches of Christ should not frown at the Koreans for exercising this privilege of giving their lives for the cause. It is the only privilege that is left to them.

The real motive behind the Japanese policy in Korea is identical to that which existed in Germany when she invaded Belgium. The atrocities Germany committed in Belgium were the manifestation or rather the symptoms of the evil motive behind the invasion. It is equally true that the Japanese barbarities in Korea are the symptoms of the unholy ambition of the Japanese aggrandizement on the Asiatic Continent. This cancer of imperialism not only affects Korea, but China and Siberia. If this diagnosis of the cause of the international disease had been clear to the minds of the members of the Federal Council of the Churches of Christ we are sure the Commission would have suggested some real practical remedy. Of course, the best remedy is to remove the cause, either by a surgical operation or the injection of an effective anti-toxin. Sugar-coated pills cannot cure this deep-seated cancer. If there is no remedy that the Commission can suggest, it can at least give the public the correct diagnosis of the case, for there may be some one who will discover a remedy that will be practical and effective.

MILITARISM VS. DEMOCRACY

America has sacrificed nearly one hundred thousand lives of her young manhood and spent over twenty-two billion dollars to crush militarism in Europe in order that the world may be safe for democracy. It is the unanimous opinion of all reasonable people that she has done the job well and enthusiastically. Now the question is: Is the world safe for democracy? We wish we could answer it affirmatively, but all the events that have transpired in the different parts of the world since the armistice compel us to say it is not. Further, we must state that militarism is sweeping everything before it, not only in Europe, but in Asia, and its force is feared more than ever by all, including those nations which proclaimed the loudest for democracy during the war.

This conclusion is not arrived at by hasty observations or from a spirit of pessimism; it is a logical deduction of the current events which are rapidly weaving themselves into the history of the world. The following story is the substance of a few pages from the diary of an American missionary, which, for reasons, we cannot publish in its original form. We have transposed it somewhat, and made it into a short story. It is fiction in that all the names of the characters and places are fictitious. As to the story itself, it is a record of the actual facts as they happened.

* * * * *

The sentries in front of the Governor-General's palace were doubled on this particular day, February 20th, 1920, and those who had passes to enter this sacred precinct were severely questioned and scrutinized by the dwarfy looking men in soldiers' garb. They seemed to be nervous, as if expecting some unusual and impending catastrophe. Their officers were walking rapidly up and down the graveled paths inside the iron gates, in groups of two and three, constantly turning their heads in all directions as if they were looking for some hidden enemies to pursue them. Inside the palace, the Governor-General sat at his desk and nervously played with the paper cutter. He was a small, sturdily built man, wearing the uniform of an Admiral of the Imperial Japanese Navy. His hair was tinged with gray, and his closely set black eyes betrayed mental excitement and suppressed fear. Suddenly he pushed the electric button on the side of the desk several times in succession, as if he was impatient for the response to the call. His military aide hurriedly entered the room and saluted.

Governor-General—Captain Morita, telephone for the Chief of Police and the Director of Schools to come here immediately.

Morita—Your honorable command will be obeyed.

In a few minutes the heads of the two departments wearing the uniforms of their respective ranks entered the Governor's room and saluted him with a low bow.

Governor-General—Gentlemen, I am informed by the secret service men that the Koreans are going to hold another independence demonstration on March 1st, in commemoration of the first anniversary of their Declaration of Independence. This must be stopped at all hazards. I have already instructed the Commander of the garrison to station the troops on all corners of the streets, and have machine guns mounted on the roofs of all high buildings. Also, a number of field pieces to be placed at strategic points on the main thoroughfares. They are to fire these guns with blank shells intermittently all day, March 1st. This will have a terrifying effect upon the Koreans. But I am still fearful of the school boys and girls, especially those under the charge of the American missionaries. These unruly children might shout "Mansei" in their school buildings or dormitories at the instigation of these plaguey foreigners. Do everything in your power to prevent a recurrence of the demonstration in these schools. I don't care to place the Mission Schools under my soldiers, because you know I told these Americans the military regime had been changed to civilian. If I send soldiers to guard these schools, these foreigners may write to their home newspapers that I lied. However, we cannot change the military methods in governing the Koreans, but we must employ these methods in the garb of the civil administration and thereby fool the Americans. I hope you understand me and will carry out my orders.

The two department heads thoroughly understood the Governor, and so expressed themselves. With another low bow they withdrew from the room and returned to their own offices, where numerous and mysterious orders and instructions were dispatched to their subordinates throughout the country.

The Imgeum Haktang, or Appletree School, is one of the Girls' Private Schools in charge of the American missionaries. It is situated on a high bluff, on the outskirts of the town of Hansu. It has the picturesque tile roof that is fashionable in Korea, and is surrounded by symmetrically laid gravel paths, bordered with evergreen shrubberies. The grounds are not spacious, but large enough for their needs, and the neatness and trimness of the inside and outside of the building

indicate the good taste and artistic temperament of the American lady in charge of the institution.

The principal's name may be designated here as Miss Marian Pennington. She was born in one of the Middle Atlantic States some thirty-two years ago. She is of medium height, and just developing into full-blown womanhood. She is not of the pretty type, but her quiet dignity and air of spirituality lends beauty to her countenance. The deep-set dark blue eyes, with their heavy fringe of lashes, accentuate the clear whiteness of her skin, and her abundant light brown hair crowns her well-shaped head. Her eyes reveal the kind, sympathetic heart within, and her firm chin indicates strong determination and will-power. The most notable characteristic of this young missionary is her intense desire to serve the Korean people, especially those young girls who have been placed in her charge. She loves them dearly and is willing to help them at all times. She, in turn, is adored by all the Korean girls and admired by the missionaries. She speaks the Korean language fairly well, but whenever she has any difficulty with it her Korean assistant, Maria Park, usually comes to her rescue. Maria speaks English better than her principal speaks Korean.

Although Miss Pennington has not been in Korea as long as some of the other ladies in the same mission, the Bishop appointed her to the important position of principal of the school on account of her high scholastic attainments, her executive ability and her natural fondness for children.

Miss Pennington was sitting at her favorite window in her cosy little study. Her Korean assistant sat on a low stool at her feet; both were planning for the coming Easter celebration for the school girls. They were interrupted by the postman, who delivered an official letter from the Government Educational Bureau. Miss Pennington never likes to receive any official communications from this meddlesome Bureau, as their main object is to curtail and restrict free education in Korea. She has been feeling keenly this Japanese interference of private schools under the American missions which has been constantly increasing from year to year. Miss Pennington frowned at the missive, and hesitated to open it, but after a few minutes she reluctantly took the letter from its officially sealed envelope and read it.

BUREAU OF EDUCATION OFFICE OF DIRECTOR

Hansu, February 25, 1920.

To the Principal of the Imgeum School:

This is to notify you that on the first day of March this Bureau requires you to keep special watch over the girls in your school and under no circumstances permit them to leave the school. I hereby further order you to forbid your girls to shout "Mansei" or express or do anything that will imply the celebration of the anni-

versary of the declaration of Korean independence. The punishment for the breach of this order will be immediate discharge from the school and other punishment by the police.

BUDA INUKO,
Director of Education.

Miss Pennington silently passed the letter to Maria Park, and heaved a deep sigh. Her pale cheeks gradually became crimson, her eyes flashed and her lips trembled.

Miss Pennington—Another impossible order!

Maria Park—How can you prevent the girls from expressing their desire to be free?

Miss Pennington—I cannot prevent it. I have no right to prevent it.

Maria Park—What will you do?

Miss Pennington—I do not know.

There was silence between them for several minutes.

Miss Pennington—Do you think the girls will obey this edict if they know about it?

Maria Park—You have taught them that Christian religion stands for justice and liberty. You have told them how America has fought and bled for human freedom, and the rights to life, liberty and the pursuit of happiness. The girls firmly believe these principles and are trying to live up to these ideals. If they were to break the rules of the school or the laws of the land, you can reprove them or prevent them from doing it, but if these girls should desire to cheer for their country's freedom in an orderly manner, no one has the right to stop them. Least of all you, as an American who professes to believe in the American ideals and traditions; and you as a Christian, who have taught them that the religion of Jesus is the foundation of human liberty. If you are afraid to sympathize openly with our people, you need not do so, but you have no right to discourage or prevent them from aspiring to that precious blessing of becoming a free people.

Miss Pennington—I know all that, and I have no desire to take sides in this political question. However, I do fear that my girls might be harmed and my school disrupted.

Maria Park—Do not fear. I do not think our girls will do or say anything that will hurt the school. If there should be any trouble, they, themselves, will be the victims.

Miss Pennington—That is what I am most afraid of. The brutes may ill-treat these innocent girls again.

Maria Park—Young as they are, the girls fully understand the horrible consequences that will befall them if they disobey the Japanese orders. In spite of this, however, if they are willing to undergo the torture and imprisonment for their beloved country, neither you nor any one else ought to stop them; in fact, you cannot stop them even if you try. If you wish, you may acquaint the teachers of the school with the contents of

the order. The teachers in turn may tell the girls about it.

Miss Pennington—I believe that is the best policy to follow. Thank you, dear, for your suggestion.

The next day the order was read at the faculty meeting and the teachers received the news without comment. They simply read the order to their respective classes and said nothing about it one way or the other.

Monday morning, March 1st, was colder than usual, but the sun, slowly rising above the Dong-san or East Mountain, and casting its rosy light over the frost-covered roofs of the waking city, gave promise of a bright, clear day. Miss Pennington had arisen early, as was her custom, and now she walked over to the window, flung it open and inhaled deeply the crisp morning air. For a few minutes she watched the sun as it rose high and higher, then she glanced across the courtyard to the girls' dormitory. Everything was peaceful and quiet, and there was nothing unusual about the scene. She was somewhat relieved, but she sighed as she attended to her early morning tasks. Her heart was heavy within her; she longed to do something for her girls, but she could not; her hands were tied with invisible bonds.

Inside the dormitory, however, there was no air of peacefulness or quiet. Through some clever but mysterious means the girls held a meeting and decided to celebrate the day of their new birth. By codes and signals they communicated to each other the purpose of the meeting. It was unanimously agreed that at 7.30, just before breakfast, they should assemble in the different rooms, so many in each room, so as not to arouse the suspicion of the House-Mother and other teachers in the building. When the clock struck the half-hour, each girl was to stand and shout "Mansei" three times in commemoration of their Declaration of Independence.

Miss Pennington was still busy in her room, when suddenly her heart stopped beating and she was rooted to the spot where she stood. Echoing through the hallways and courtyard was the sound of over a hundred girlish voices as they shouted for their freedom. She had hoped the day would pass without that shout. Her heart was pounding now, sending the blood through her veins at a terrific speed. What right had she to hope they would let the day pass without that shout? She loved freedom; she came from a land where freedom was the birthright of all. Her eyes were sparkling, she flung her arms above her head and shouted, "Mansei! Mansei!" The sound died in her throat and the passing emotion left her weak and shaken. She sat down on the window-seat and leaned her head upon her hand; she wondered what was to be done, what would come next. She hoped that no passing police or gendarme had heard the shout, but she was almost

certain spies were lurking in the vicinity of the school. She pressed her head against the cool window-pane and waited for further developments. All was quiet in the direction of the dormitory, and presently she went down to the dining room. The girls and teachers were there, eating breakfast. Not a word was spoken and to a casual observer everything was peaceful and calm, but Miss Pennington was aware of the suppressed excitement. The air seemed charged with electricity which might break its confines at any moment.

She turned to the window to hide the tears that filled her eyes and then she received another shock. A dozen or more detectives and police were coming up the path towards the school. Her heart thumped and her pulse quickened, but with a supreme effort she fought back the fear and terror that threatened to overwhelm her; the safety of her girls hung in the balance and she must do all in her power to help them. A few minutes later it was announced that a representative from the Educational Bureau wished to see her. As it was time for chapel services, she sent him word that she would see him as soon as they were finished. When she entered the chapel with the students she found the minions of the government there also.

After the services were ended, a very cool and collected principal stood before the government representatives.

Miss Pennington—Do you wish to see me?

Govt. Agent—Yes, madam. Your school girls have disobeyed the instructions of the government by shouting "Mansei." I have come to find the guilty ones. I also wish to know whether or not you instructed the girls not to celebrate March 1st, according to the order of the Government.

Miss Pennington—I did not inform the girls of the instructions of your department for two reasons. First, it is not my business to act as the messenger of your department. If you have any instructions to give to your people, you should do it yourselves, not through some one who is not in your employ. Second, it is not my business to interfere with political questions. If my girls desire to be free, I cannot stop them nor will my advice be accepted by them in this matter. If you care to punish the girls you can do so, but I will not lend you my assistance. I consider that this is a matter strictly between your government and the Korean girls. I will neither interfere with the girls nor with the government.

Govt. Agent—If that is the case I am going to investigate the matter myself. You must keep the girls in this chapel while I hold a trial.

Miss Pennington—This chapel is not a proper place to hold an inquisitory examination of this kind. I wish you would do it in some other room.

Govt. Agent—It is my desire to hold the examination here and it shall be as I say.

Miss Pennington left the chapel, very indignant at the impudence of the government agent, but she was also afraid for her girls, whom she was compelled to leave in the chapel with the agents and police officials. After many hours of gruelling examination behind locked doors, the agent left the chapel and informed the principal that he had found some twenty-five girls who were the ring-leaders in the movement. He also informed her that they were under arrest and would be taken to the police department for further examination. The girls were left under the guard of the remaining policemen, and the agent took his leave. Towards six o'clock that evening the girls were taken to police headquarters. What treatment those poor girls received at the hands of their inquisitors, behind the bars of the prison cells, will never be known.

The following day Miss Pennington was summoned before the Educational Bureau and examined for her part in the movement. She told them that she was not aware of the girls' intention to shout "Mansei" on Monday morning, and she did not have anything to do with it, either directly or indirectly.

Chief of Bureau—Did you warn the girls not to shout as I ordered you to do several days before?

Miss Pennington—I did not do so directly, but I made your order known to the teachers, and they in turn told the girls in their charge.

Chief of Bureau—Why did you disobey my order to warn them yourself, instead of simply letting them know it through your teachers?

Miss Pennington—I felt it was not my duty to transmit your official orders to the Korean people.

I am here to teach the Korean girls and to obey the law of the land, but I am not here to act as the mouthpiece of the government by disseminating official edicts to the Korean people, especially when the edicts involve political questions. I want to have it understood that on all political subjects the American missionaries have always maintained and continue to maintain strict neutrality. Any such orders you may wish to issue in the future will have to be made through other channels than myself.

Chief of Bureau—You are here to obey our orders, therefore, you have committed a grave offense by disobeying the last order. You will be properly punished in due course of time and in the meantime you are dismissed.

Miss Pennington felt sure of the correctness and reasonableness of her action in the matter, but she wished to be doubly sure. She went to the American Consul, to obtain his opinion of the matter. The Consul, Mr. Mudson, told her that it was wrong for her to disobey the orders of the Educational Bureau, and under the circumstances she would have to accept whatever punishment the Bureau saw fit to administer.

The next day Miss Pennington received a notice from the Educational Bureau announcing her dismissal as principal of the school, as being an "unfit person" for such a position. Thus another daughter of democratic America has been humiliated by the arbitrary power of militaristic Japan; and twenty-five more Korean girls have been added to the list of their martyred sisters. Yet we all pretend to think that the world is safe for democracy!

JAPANESE PROPAGANDA—I

Concerning both their territorial aims and their Korean policy Japanese employ two kinds of propaganda. The first is that put forth through their own writers—which again is of two species: for home consumption among their own people, and for all others, especially Americans. The second is through "personally conducted" foreign newspaper writers, commercial men, and visiting bankers, professors and statesmen, more or less cunningly subsidized by banquets, decorations, suggestions of concessions and trade advantages, sometimes (in the case of newspaper men) by comfortable cash considerations. Of the two kinds the most dangerous is the second—its deliverances are apparently disinterested. Only those foreigners who know or are keenly observant wake up to the care with which they are guarded, realize how deftly strained is the news allowed to filter through to their ears, or even suspect that

their routes are carefully chosen, and their attention directed to the material and mechanical improvements (railroads, bridges, roads, buildings) effected by the Japanese. They have no inkling that Koreans who might, could and would shed real light are herded from the party by police, soldiers, and gendarmes, lest the tale of broken Korea be whispered in woe-shocked ears. Venerable professors are dined and decorated, are delighted with the generous and kind-hearted hosts, and return full of the impossibility of the tales of horror. Meanwhile these tales are sandpapered into glossy silkiness by the smooth-tongued masters of Korea. Here, for instance, is Governor Saito's rendering of one of the bloodiest and most cruel massacres and acts of arson in a Korean Christian village as reported in a metropolitan paper by Clarence E. Bosworth.

"It is most unfortunate for the Koreans as well

as for us that reports are sent out from Korea as they are. When some Koreans were killed by Japanese soldiers at Suighen the report which went to America said that as a part of the Japanese programme of stamping out Christianity in Korea our soldiers and gendarmes entered the church and killed twenty-seven Korean Christians. As a matter of fact, no effort has ever been made to stamp out Christianity in Korea since we have had anything to do with the government, and what actually happened in Suighen was this:

"A crowd of Koreans gathered in front of the church and held a sort of political meeting. When they shouted 'Mansei,' the Korean cry of independence, Japanese policemen, two of them, attempted to disperse the crowd. The Koreans then stoned the police to death and continued to throw stones at them until their bodies were terribly mutilated. Just as they were finishing their brutality some Japanese soldiers and gendarmes came along in the course of their march to Seoul. These men were accompanied only by subordinate officers, and when they saw what had happened to their countrymen they rushed to wreak vengeance upon the perpetrators of the crime. The Koreans fled into the church, shouting that it was foreign property and telling our people that they could not touch them there.

"However, our soldiers, acting very wickedly, we admit, went into the church and drove the Koreans out. Twenty-seven of them were killed, the church burned and some homes of the stone

throwers were burned. Immediately we heard about it, we investigated, and were shocked to learn that the report was true."

The facts concerning these occurrences have been told truly in this REVIEW and elsewhere. They as little resemble this "Japanned" version as modern Japanese lacquer, "made to sell," resembles the real lacquer of Old Nippon. It was "most unfortunate" indeed—for the Japanese—that the entire story is known. And also it is "most unfortunate" that, according to Japanese records, close to 40,000 Koreans have been imprisoned; that it is known how brutal have been the beatings, assaults, bayonetings, and burnings, mainly in and of Christian villages, selected because they were Christian by those who now plead with Americans for the application of the Golden Rule.

It is no wonder that the Presbyterian General Assembly, whose missions, missionaries and converts have been so terrible sufferers, passed a vote of condolence and sympathy with a people whose sufferings have been and are still heroic.

If it was "unfortunate" that the unrestrained Japanese soldiery, wandering around under the orders of "only subordinate officers," committed this act of wholesale murder, it is still more unfortunate that a trained newspaper man should permit himself to be bamboozled by an "officially doctored" report of the deed. But this is according to one of the Japanese methods. The other method we hope to illustrate in a later editorial.

THE MARTYRDOM OF KOREA

By F. A. McKENZIE

(From the Quarterly Register, London, Eng.)

Christian Korea is today martyred Korea. Korea is one of the most remarkable examples of the successful results of missionary work in the world. Large numbers of its people adopted the Christian faith, established and maintained their own churches and sent missionaries from their own ranks to other lands. Cities like Pyeng Yang and Sun Chok rank among the great Christian centers of Asia.

Japan, fired by Imperial ambitions, seized the Hermit Kingdom and attempted to absorb its people. The Japanese administrators came to believe that the teaching of the Christian missionaries helped to make the people less submissive and amenable, and encouraged their desire for independence. The Christian schools taught the Bible and modern history. They taught them the dignity of their manhood.

The Japanese acquired complete control of the country in 1910. Shortly afterwards they started a series of educational restrictions aimed at the extinction of the Mission Schools. They sent spies to the church services. These spies reported that many suspicious things were happening. The Christians sang hymns of war like "Onward, Christian Soldiers" and "Soldiers of Christ Arise." One missionary teacher told his pupils about David overcoming Goliath, the weak man overcoming the strong; surely he must be urging the weak Koreans to overcome the strong Japanese.

In the autumn of 1911 a very large number of the leading Christian preachers, teachers, students, and church members, mostly Presbyterians, were arrested on the charge of conspiracy to assassinate the Governor-General. Some months later one hundred and forty-nine of these were placed on trial in Seoul, the capital. Some had already died from ill-treatment in prison. Man after man testified in open court that they had been hideously tortured to force them to confess, stripped naked, slung up in doorways, beaten until unconscious, burned with hot irons and lighted cigarettes, suffocated by having streams of water poured on their noses and mouths, strung up by their thumbs, their fingers twisted with iron rods. There had been no plot; the whole story had been invented by the police to ruin the churches. In the end, after a great fight by the missionaries, all the prisoners except six were released. Many of them were only released to die.

The Christian people found themselves in a very difficult position. The Japanese encouraged immorality and the sale of opium. In one city that I know Christians were ordered to let off part of their houses to women of ill-fame to carry on their dreadful business. The Japanese suppressed freedom of speech, of meeting, and of the press. They exploited the country in shameless fashion, and so systematically ill-treated the people that early in 1919 all classes, rich and poor, Christians and non-

Christians, secretly came together and resolved to make a great pacific protest and appeal to the conscience of the world.

Two remarkable characters who took a lead in this were Pastor Gill, of Pyung Yang, one of the oldest and most famous native pastors in Korea, and Yi Sang-jai, the famous Y. M. C. A. leader. On a given day the Korean people held many meetings and declared their independence. They could have slain the large number of Japanese scattered over the country. Orders were particularly issued that no Japanese was to be even insulted. This was to be a pacific appeal.

One of the most interesting features of this protest was the part taken in it by the young women and the school girls. A generation before, these had been confined to their back rooms, women of the "anpang," the zenana. Christianity had opened the door of a fuller existence to them. They braved every kind of horror to plead for their people.

The Japanese replied to the national protest by a policy of relentless severity. The Japanese residents were armed with long hooks at the heads of poles, with leaden sticks, with weapons of every kind. They threw their hooked sticks among the crowds, hideously tearing the heads of men and women. The police with their swords would cut off ears, slice noses, divide up fingers. Many thousands of people were arrested and torture was inflicted on them in wholesale fashion.

Then large numbers of troops were brought over. They were allowed to work their will. What they did in great cities like Seoul and Pyeng Yang was bad enough, but the culminating horrors came in the country villages. Here the Christians were made the special mark. In one case, all the Christian men were called into a village church. The door was closed. The men were shot down and the church was set on fire. Non-Christians were urged to drive the Christians from their midst. Young mothers were stripped and flogged. The outrages on women, the murder of defenceless men and the ill-treatment of school children were widespread. One particularly revolting feature was the flogging lads from mission schools to death by repeated

heavy floggings going on day after day, for several days in succession.

There is no question about these facts. They have been investigated and their truth shown. The Christian missionaries strove their best to allay the ferocity of the soldiers. They themselves were held up, searched, ill-treated. The Federal Council of Churches in America drew up a report giving details of verified instances of brutal outrage. This report is one of the most terrible reports that I have ever read.

For some time the Japanese did their best to prevent the news of this campaign of oppression from getting abroad. As protests grew the Government was forced to recall the governor-general, and it appointed, last autumn, a new governor-general, Admiral Saito, who promised numerous reforms. I have yet to learn that anything effective has been done. The prisons are still crowded with their hosts of Christians.

The only hope of checking the Japanese campaign against the Christians of Korea is by agitation and protests from the Christians of the West. Can we refuse them these? I would repeat here, if I might, a plea to the Christian churches that I have made in my book, "Korea's Fight for Freedom":

"The teachers you sent to Korea and supported there taught them the faith that led them to hunger for freedom. They taught them the dignity of their bodies and awakened their minds. They brought them a book whose command made them object to worship the picture of Emperor—even of Japanese Emperor,—made them righteously angry when they were ordered to put part of their Christian homes apart for the diseased outcasts of the Yoshiwara to conduct their foul business, made them resent having the trade of opium seller or the morphia agent introduced among them.

"Your teaching has brought them floggings, tortures unspeakable, death. I do not mourn for them, for they have found something to which the blows of the lashed twin bamboos and the sizzling of the hot iron as it sears their flesh are small indeed. But I would mourn for you, if you were willing to leave them unhelped, to shut your ears to their calls, to deny them your practical sympathy."

WILL THE WHITE MAN LOSE ASIA? JAPAN SEES HER HOUR OF OPPORTUNITY

By F. A. McKENZIE.

(From Sunday Pictorial, London, Eng.)

Japan has seized Eastern Siberia. This, the most significant fact in the history of the world since the great armistice, has passed almost unnoticed.

Yet it reveals a tremendous change which may, even within our time, alter the whole face of the world.

A carefully directed, well planned campaign is proceeding with a double purpose in view:

(1) The expansion of the Japanese empire; (2) The removal of European control from Asia.

Within 25 years Japan has doubled and trebled her territory under her control. She has acquired new subject races in Formosa, Korea, Manchuria, and in Northern China. She is penetrating into the very heart of Asia in Inner Mongolia.

Simultaneously the Japanese people are growing more rapidly in proportion to numbers than any other nation in the world. They are today pushing on plans for tremendous military and naval expansion.

A generation ago Europeans laughingly patronized them, and their Asiatic neighbors despised them, calling them "Wo-jin" (monkey men). Then these Wo-jin won

two great wars. The little Japanese—really he is not so very little—fought and humbled the Chinese giant in the dust; afterwards he fought the Russian colossus, and, when could not utterly defeat him by arms, attained a crowning victory by skilled diplomacy.

Japan looked at her neighbors—at Korea, the "Hermit Kingdom;" at China, which bade fair to be the prey of Europe. She remorselessly absorbed Korea, a land with seventeen million people.

When the great war came, she sought to take over China, too. The China giant was too big to be swallowed. Since then Japan has been steadily tightening her grip on the very heart of the Chinese republic, bribing her statesmen, subsidizing her military governors and helping to keep the country in a ferment.

China is almost hers, and unless Europe or America lend China their aid, it will be actually hers within a generation. This alone will make Japan the premier empire of the world—in man-power.

When the Russian revolution came and the call went out for intervention, Japan thought that she saw her

chance in Siberia. She offered to assist Kolchak against the Bolsheviks on terms—those terms being the granting of a monopoly of all that was of any value in Russian Eastern Asia. President Wilson protested against Japan acting in Siberia alone, and the intervention was made a joint Allied affair.

THE DICTATOR OF ASIA

Colonel John Ward has described to us how the Japanese resented this; how they took every possible opportunity to humiliate our men; how the private soldiers angrily demanded our officers what we were doing there. Asia was for Japan. Let the Englishmen get out!

Japan took Tsingtau from Germany and incidentally took Shantung from China, afterwards declaring, as she is still declaring, that she means to hand Shantung back, with the little exception of the railways, the mines, and other trifles of that kind.

She waited for her hour in Siberia. Her statesmen knew that Europe and America would grow tired of their profitless work there. All during the past winter she laid up enormous stores of arms and provisions, preparing for a great campaign. These preparations were an open secret to all of us who kept our eyes on the Far East.

Messages were sent over to Europe, week after week, that the Japanese people were proposing to withdraw from Siberia, and that they objected to intervention. Meanwhile, however, 150,000 Japanese troops were landed on the mainland and scattered over the territory.

When the spring opened, the Japanese struck hard, struck suddenly, overwhelmed the Russian forces and took possession of the great port of Vladivostok and of large sections of the Chinese Eastern Railway and of a tremendous region between Irkutsk and the Pacific Ocean—one of the richest tracts in mineral wealth and agricultural wealth in the world.

What do they mean to do in Siberia? They say that they will get out in time. They said the same once in Korea. Meanwhile they have approached China with fresh terms. "Join with us," they say, "in an offensive and a defensive alliance and we will give you back Shantung and give you all that you want. We can divide

Siberia. We will take the East, you the West. You will then be permanently protected from Russian aggression."

Immediately after the Russo-Japanese war, Japanese traders and merchants went through India. "See what we have done!" they said to the Indians. "We have made ourselves free. You can make yourselves free."

This movement has, during the past two years, taken on graver aspects by the considerable sale of Japanese arms in India. Japan makes little secret of her desire to make a deal with France over French Siam. Let the European get out of Asia.

The one great obstacle to the Japanese dream of a Monroe Doctrine for Asia as a prelude to world supremacy is the inability of the Japanese people to administer subject lands satisfactorily. The most conspicuous example of this is Korea, where Japan has made the greatest colonial failure of modern times.

From end to end of China the Japanese are hated as no other people are hated. A national boycott was declared against them a year ago, and has been maintained in spite of every attempt to suppress it. In Siberia smouldering dislike has now turned to bitter hatred.

In America, Australia and South Africa the problem of the rise of Japan to the place of the dictator of Asia has for some time aroused considerable uneasiness. Japan demands that her people shall be allowed into the United States on the same terms as white races. The people of the Pacific Coast have determined that this will not be granted.

The extensive industrial immigration of the Japanese would inevitably mean that from Los Angeles to Prince Rupert the land would, within a generation, become a Japanese settlement, as Honolulu is rapidly becoming today. The white men on the Pacific Coast would fight before they allowed this, and maybe they will have to fight before the generation is over.

Japan looks at Australia, with its scantily populated territories, and compares them with her own densely over-crowded land. "Let us in," she cries. "This is a white man's land," answers Australia. "Keep out."

The Japanese domination of Asia, now so rapidly approaching, will not stop with the limits of Asia. How far it will extend may be decided by a new Armageddon.

THE RENAISSANCE OF KOREA

BY JOSEPH WADDINGTON GRAVES

(Continued from last number)

[Captain Joseph Waddington Graves was connected with the Canadian Army during the World War. After serving two years at the European front, he was ordered to go to Siberia with his regiment. He served in Siberia for some time, during which his official duties took him to Manchuria and Korea. While he was in Korea he saw much of the sufferings of the Koreans under the Japanese military domination of that unfortunate country, and he was an eye-witness of many of the atrocities the Japanese committed during the Korean demonstrations for freedom.

After his return to America he entered Yale University to pursue a special course of studies in sociology. This article was written by the permission of Yale University to serve as his graduation thesis, and he has received the highest commendation from the faculty for accuracy of facts, moderation of expressions, and sympathetic Christian spirit embodied throughout the essay.

Through special arrangements with the author we are publishing this essay in serial form in our REVIEW. When the series is completed it is our intention to publish it in book form. We are ready to accept advance subscriptions for this book, price of which is \$1.25 per copy. This will be one of the best reference books for students of the Orient. The Foreword of this book was written by Dr. Harlan P. Beach, of New Haven, which indicates how this eminent educator thinks of this article.—EDITOR K. R.]

A LOST CHANCE

Under Count Inouye, Japan, confident and reliant after her recent great triumph over China, began now to develop her advantage, and to thrust a variety of reforms on Korea, changes in customs and habits for which the people, so recently emerged from total

seclusion, were quite unready. An illustration is in the arbitrary insistence on the immediate adoption of the European fashion of hair dressing! Thus began the stimulating and compelling to an artificial progress, for which great credit has been claimed by Japan, but which in effect meant the beginning of an oppression of the weaker by the stronger, and which has known no cessation right to the present day. From that time on the administration of Korea by Japan has exceeded in the magnitude of its follies and blunders, the unfortunate administration of Ireland by Great Britain during the same period, not to mention at this point the elements of inhumanity and persecution.

It is of importance to notice that the Japanese who settled in Korea at this period, were of the crudest and rudest type. Adventurers, ruffians, criminals, poured into Korea in those days from Japan. It is hard for the average American or European whose only personal acquaintance with Japan has been with the student class in the university or with diplomatic representatives, or with delegates from native Christian churches, and has found these to be refined, courteous, and polished gentlemen, whom we welcome in our homes, and whose friendship we prize,—to understand that, even yet, these are exceptions to the general rule in Japan. Still less can we picture the class of the roughest and most uncouth, who went as adventurers to Korea a quarter of a century ago. Under the despotic and incompetent regime of Miura, the Koreans suffered every indignity at the hands of the Japanese. Referring to conditions existing during this period, no less an authority than Count Inouye, the late governor, wrote in a prominent Japanese newspaper:

"Under such circumstances, it would be a wonder if the Korean developed much friendship with the Japanese. It is natural that they should entertain more amicable feelings toward other nations than toward the Japanese. For this state of things the Japanese themselves are responsible. Now that the Chinese are returning to Korea, unless the Japanese correct themselves and behave with more moderation, they will entirely forfeit the respect and love of the Koreans."

In the light of a later day, it is evident that Inouye was prophet as well as statesman. His warning was unheeded, and because of the persistence of the Japanese ever since, in the very attitude and conduct which he deplored, there has been brought about that which he foretold—Japan has forfeited forever the respect and love of the Korean people.

EXIT RUSSIA

The story of the bloody happenings of October, 1895, is familiar. Tai Won Kun (who had been allowed to return from his exile at Tienstin, and now lived in retirement near Seoul) though he hated the Japanese, hated the Queen still more, and linking his fortunes with Miura, raided the palace. The queen and her ladies were murdered, the Japanese assisting. A tragedy so bloody and ferocious, was in no sense calculated to impress the Koreans, either with the moral qualities of the new civilization which Japan had

adopted, nor with the bona fides of her friendship for Korea. Tokio immediately officially disclaimed responsibility, and participation, but the disclaimer was primarily for the outside world. Indeed the proclamation would never reach the ears of the common people in Korea. The actions of the Japanese in Seoul were more eloquent to the Koreans than the later protestations by Tokio, however genuine these may have been. Having fled to the Russian Legation, the king and prince set up the Korean government there, an arrangement which lasted for two years, and which has left a record of miserable misrule and corruption. In 1897 the king took up residence at the new palace, and adopted the title of emperor, the higher title serving as an intimation to both Japan and China of the complete independence of Korea. The Russian policy of acquiring Northern Korea and many concessions on the peninsula, quickly aroused the suspicions of Japan who saw that Russian ambitions hoped eventually to make Korea a province of the czar's empire. The sequel was the Russo-Japanese war of 1904-5, the result of which was that once again Korea came under Japanese control, and Russia, disastrously beaten, signed a recognition that Japan had prior interest in Korea, and a promise not to interfere with Japanese policy there. The pendulum had swung once more, and Japan's desire seemed now about to be realized in the permanent incorporation of Korea in the Empire of Nippon. Following the Russian war, Korea signed an agreement by which she accepted Japan as counsellor and advisor, while Japan on her part guaranteed to maintain the safety and honor of the Imperial House of Korea, and the independence and territorial integrity of the nation. It all seemed modest and simple enough, but it sounded the death knell of a nation. It was not final, for the treaties of 1905, 1907 and 1910 must stand together, but the first of the three dates was the beginning of the end.

AN APPEAL THAT FAILED

In 1907 Korea, in desperation, sent an embassy to America and Europe to plead for Korea's life against Japan. There is much that is pathetic in the spectacle of Korea, so lately the Hermit Nation, at whose barred doors America and Europe had so recently stood knocking, now awakened to a belief in the friendship and good will of the Western world, and the Western religion, herself knocking at the doors of those nations in the extremity of her need, and finding them locked against her. For the pathos is that Korea knocked in vain. Having nothing to gain, and possibly much to lose by intervention, and Korea being but "one of the least" of the world's brethren, nothing was done. The spectre of Japan, the new war wizard of the East, with the scalps of great China and greater Russia at her belt, and boasting invincibility, cowed the Western world then as the same spectre was to do again, twelve years later at Versailles. The rashness of Korea's act in appealing to the Occident was met by the retaliatory Act of 1907, and the forced abdication of the emperor. Now all Korean affairs were taken

over by Japan, and the Korean army disbanded. The Japanese resident governor became virtually a sovereign ruler with wide dictatorship powers. Korean officials were displaced and Japanese appointed. Considerable guerilla warfare lasted for a long time, but it was a pathetically hopeless struggle of the weak against the strong. The end was a foregone conclusion. The futility of Korea's appeal to the Hague gave Japan the signal for which she had waited and plotted so long. Obviously there was no prospect of interference by the Western world. The new emperor reigned only three years. On August 22, 1910, Korea was formally annexed to the Japanese Empire. Longford says in his *Story of Korea* (p. 361):

"The dynasty of sovereigns, which had continued in an unbroken line from 1392, came to an end with the independence of their country, whose national traditions and history had extended over four thousand years, whose foundation as a kingdom was coeval with that of the Assyrian Empire; and the two last living representatives of the dynasty exchanged their positions as imperial dignitaries for those of princes and pensioners of Japan."

The national tragedy reads strangely like some of the individual tragedies recorded in sacred lore. Prostrate Korea suggests the murdered Naboth, or the gallant Uriah lying slain on the battlefield. Dean C. R. Brown in his book "The Story Books of the Early Hebrews" might well be speaking of the tragedy of Korea.

"The program was carried through without a single hitch. It went as smoothly as a well-arranged church wedding rehearsed in advance. The story reads like the graphic account in next day's paper. They proclaimed a fast and set Naboth on high. The men of Belial bare witness against him, saying, Naboth did curse God and the king. They carried him forth out of the city and stoned him that he died. They sent to Jezebel, saying, Naboth is dead. And Jezebel said to Ahab, Arise and take possession of the vineyard, for Naboth is dead."

"Where there is a will there is a way! How smoothly these things can be arranged by royal edict! 'What is the Constitution among friends' or the Ten Commandments or the whole Moral Order where we stand? Arise and take possession of all the good things your heart craves, for Naboth and all other obstacles have been put out of the way! This has been the method of selfish, cruel worldlings from the days of Jezebel to the present hour. God was not in all their thoughts."

or again in another chapter:

"Joab executed his orders and presently this message came back to the king, 'Thy servant Uriah is dead.' David's answer to Joab was an ugly mixture of cruelty and duplicity, 'Let not this thing displease thee, for the sword devoureth one as well as another.'

"The way was now open for him to carry out the whole program which he had formed in the unhalloved desire of his heart. 'When the wife of Uriah heard that her husband was dead, she mourned for

her husband. And when the mourning was passed'—I fear that in her state of mind it was not greatly prolonged—'David sent and fetched her to his house and she became his wife and bare him a son. But the thing that David had done displeased the Lord.' This last sentence is a cloud in the sky, no larger than a man's hand, but out of it will come a storm of moral indignation to beat in pitiless fashion upon the head of this royal wrong-doer."

When will the nations of the earth, themselves enjoying liberty and loving justice, face, not Japan, but the soulless militarism which has committed so great a crime, and say, with the fearlessness of the prophet Nathan, "Thou art the man"?

Of course Japan hastened to cover her duplicity and broken pledges with specious excuses. In her proclamation, the Japanese government stated that "they have failed to find in the regime of a protectorate, sufficient hope for the realisation of the object which they had in view, and a condition of unrest and disquietude still prevails throughout the whole peninsula." Let Korean history subsequent to annexation bear witness whether or not the problem of the "condition of unrest and disquietude" has been solved. A decade has passed since Korea was annexed, and since the reason given was the preservation of the peace of the East, and the ideal of good government for Korea. As announced to the world, the aims sounded worthy and commendable, but the achievements have been disappointing in the extreme. The result to Korea has been another era of bloodshed, torture, and strife, accompanied by reforms imposed from without, instead of a development from within. To Japan the situation has brought suspicion and hostility from quarters where she is most in need of friends.

The Japan Advertiser, published in Tokio, was in June, 1919, in no sense a sponsor for the claims to independence made by Korea, but yet at this time, speaking editorially, the journal makes the severest arraignment of the colonizing method of Japan.

"Koreans are subjected to race discrimination in its most personal and irritating forms. Japanese officials doing the same work as Korean officials—it may be a policeman or it may be a public servant of rank—receive higher pay. Wherever the traveler goes in the peninsula the hand of an alien government is seen. The very porters in the railway stations are Japanese; the Korean who carries your bag to your hotel waits humbly outside the station and receives it from the uniformed 'redcap' of the conquering race.

"All this seems to the Korean Government-General to be right and necessary or it would not be done. But conceive the effect on the Koreans. They see themselves made a nation of helots and no hope is held out to them that they can attain a self-respecting position of partnership in the Japanese Empire. The result is a sudden outburst of passive revolt, so widespread and so despairing that the picture the world had seen of an efficiently governed and contented dependency is blotted out."

In a later issue, discussing the case of China as

well as Korea, the editor finds in the Korean situation the sternest arraignment of the whole government policy relating to extra-Japanese affairs.

"Japan's test as a colonizing Power is Korea. If the end of ten years' uninterrupted control is a revolt which reveals a system of government contrary to the principles of the time and the experience of the rest of the world, and in the suppression of which methods so brutally harsh are employed that they have visibly dug a gulf of hatred and fear between rulers and ruled, how can she claim to be entrusted with authority in China? We have discussed this question mainly as it affects Japan's international standing, but it is not one for governments alone. It is for the people of Japan to consider whether, with Korea before their eyes, they can afford to let their authorities incur similar risks in China."

A third editorial from the same journal develops the charge so often made of the similarity of Japanese methods in Korea with those of Germany in Belgium.

"When evidence of Japan's qualifications is sought for, statesmen must first turn to Korea, Japan's greatest experiment in the art of governing an alien people. What is the evidence of Korea? In the last three months Japanese military forces have applied methods there which do not differ in any way from the methods employed by the Germans in Belgium. This, if it were untrue, would be an atrocious charge to make. Unfortunately the facts leave no other description possible. They are admitted by the Governor-General and the Premier. They are known to the governments and the press of foreign countries and they have been accurately and moderately reported in the Japan Advertiser. They are open to the press so far as we can see, but the Japanese newspapers, instead of inquiring into incidents which make comparisons between Japanese and German military methods inevitable, are content to repeat unproved charges of foreign instigation."

With head buried in the sand, ostrich-like, Japan fails to see what is clear to every nation of the Western world, that, unless she gives evidence of a speedy conversion, she must for all time be pilloried with Germany, as being alien in spirit to the world consciousness of the time. Every true friend of Japan urges a lifting of the head and the honest facing of the issues.

THE HEART OF HIDEYOSHI

Many of the reforms under Ito were wise, beneficent, and far-reaching, especially in cleansing the Court of its vicious practices and corruption, and in setting up new standards for the administration of justice. But the eulogies of these reforms by the historians of that period make strange reading in the light of the events of the few years that followed. Particularly eulogistic are the references to the Ito reforms in the Korean penal system, by the institution of humanitarian methods in treatment of prisoners, the abolition

of torture, the improvements in the police force, and the restrictions of the death penalty. Studied from this present side of 1919, the record becomes a satire. It is true that great material benefits have come to Korea since 1910, in that roads have been built, railways lengthened, schools multiplied, and trade developed. This is the record, and a true one, which Japanese propaganda has carried to every quarter of the globe. But that the heart of Japan toward Korea is still the heart of Hideyoshi, that every reform in Korea has been primarily for the benefit of the Japanese resident, and to advance the political plans of Japan, and that the one supreme purpose has ever been the assimilation of the Korean and the destruction of his race so that the incorporation of the peninsula in the Empire of Nippon be made more absolute—these things the inarticulateness of Korea has prevented the world from hearing. Nor was it until March, 1919, that Korea spoke out, and her only propaganda then was the eloquence of the blood of her martyred sons and daughters. Some writers, anxious to defend Japan, have professed to find a parallelism in the case of Britain and Egypt. Waiving the question as to what connection Britain and Egypt have with Japan and Korea, it is readily seen that the illustration suggested is not fortunate. The case of Egypt only suggests that of Korea by contrast. British administrators in Egypt today are not facing an hereditary hatred and distrust, engendered by the experience of centuries of brutal misrule, oppression, and exploitation. When Korea was formally annexed, the Emperor of Japan in his proclamation promised that "all Koreans under his sway shall enjoy growing prosperity and welfare, and be assured of repose and security." The sorrows and discontent of Korea during these years are sufficient commentary on the spectacular failure both of Japan's colonizing methods and on her ability to make good the Imperial promises. The Japanese point of view, proclaimed untiringly to the world, and no doubt honestly believed by the rank and file in Japan, was that the Koreans were quite unfitted for self-rule, that hereditary feuds and corrupt intrigues were so deep-rooted as to be ineradicable. What Japan proclaimed from the housetops, the world heard, but few and feeble were the articulations of Korea. Nor could the gravamen of the charges be in any case disputed. In many ways, and at many times in her history, Korea has displayed grave irregularities and singular obtuseness in governmental matters, and many a page of her story is read with shame by the loyal Korean today. All this is true—of what nation with a far briefer history is it not true?—but what is forgotten is that some of the most unhappy conditions of recent years, and which were the most quoted in the evidence against her, were because of the baneful influence and demoralizing association of the "strangers within her gates." Only a jaundiced study of Korean history can fail to trace the qualities of patriotism, of statesmanship, of efficient ruling and of national integrity, even in the darkest and least creditable periods of her history.

(To be continued next issue)

NEWS ITEMS

For the purpose of rendering more effective aid to the independence movement and to cement together all the Korean students in America, a committee was formed among the Korean students to reorganize the Students' League of America. This committee met in New York City on the 4th of July, and formulated a plan whereby several local chapters will be established. The headquarters of the League will be located in San Francisco, Calif.; with local branches in Los Angeles, Cal.; Willows, Calif.; Denver, Colo.; Detroit, Mich., and New York City. The details of the reorganization and the plans adopted at the New York meeting will be printed in the next issue of the REVIEW.

Mr. Kiusic Kimm, chairman of the Korean Commission, has returned to Washington after a trip to the West.

Rev. K. S. Oah, a prominent Methodist minister in Korea, who came to America some weeks ago to attend the general conference of the Methodist church in Des Moines, Iowa, has returned to Korea.

Mr. H. J. Song, a member of the Korean Commission, has gone to the Hawaiian Islands on official business connected with the commission.

Mr. Henry Chung, the prominent Korean scholar, who has been lecturing in Nebraska and Colorado, has gone to California for a visit.

Mr. Ilhan New, formerly secretary of the Boston League of the Friends of Korea, has resigned his position and has gone to Detroit, Mich., to engage in business. Mr. New is a graduate of the Michigan University and has a host of friends in Michigan. We wish him success in his new enterprise.

Mr. B. C. Lyhm, who acted as private secretary to Dr. Syngman Rhee, has resigned his position with a view to re-enter the Ohio University to finish his college course.

Mr. Wm. Y. Lee, of Park College, Missouri, is working for the Korean Commission in Washington during the summer. He intends to return to college in the fall.

Mrs. H. Maynard Kimberland, an active member of the Executive Committee of the Philadelphia League of Friends of Korea, has moved to New York City. Mr. Kimberland's business necessitated her leaving Philadelphia. Her absence is a distinct loss to the Philadelphia League.

Rev. S. A. Beck, the executive secretary of the Washington League of Friends of Korea, is lecturing on Korea in the Eastern, Southern and New England States, this summer, under the auspices of the Chautauqua Association. Dr. Wm. T. Ellis, the noted writer, is also touring

this summer to lecture on Korea, and our old friend, Professor Homer B. Hulbert, is covering the Western States. By this fall at least 250,000 people in this country will know something about Korea.

Dr. O. R. Avison, president of the Severance Medical College of Seoul, Korea, and Dr. J. W. Hirst, of the same institution, are in this country on a furlough. They spent several days in June at Princeton University, attending the International Missionary Conference.

Dr. Samuel A. Moffett, of Pyeng Yang, Korea, is spending his well-earned furlough at his old home in Indiana.

Dr. Harry S. Whiting, formerly of Korea, has been lecturing in the Pacific Coast States on Korea. His lectures have drawn large audiences wherever they were delivered and created an unusual interest among the people of the Pacific Coast.

Dr. David E. Hahn, the prominent dentist who has lived in Korea for several years, has decided to move to Hankow, China. He has been visiting his friends in Philadelphia for the last few weeks, and left for the Orient on the 24th of June. His leaving Korea is greatly regretted by all his friends and former patients of that country.

Miss Nodie Dora Kimm, the noted Korean young lady in Oberlin College, Ohio, has gone to Hawaii to visit her parents. She will return to Oberlin in the fall.

Captain J. W. Graves, the author of the "Renaissance of Korea," has gone to England to engage in social welfare work for the British metropolis. He was awarded the degree of B. D. by Yale University last month.

Bishop and Mrs. Herbert Welsh, of Korea, are spending their short furlough in Ohio. They expect to return to the Orient in September.

Several hundred American delegates will go to Japan this fall to attend the International Sunday School Convention, which is to be held in Tokyo in October. Some of the prominent people of this city, who will attend this convention, will be Mr. and Mrs. John Wanamaker. A large number of the American delegates expect to visit Korea if circumstances permit.

Dr. J. H. Smith, president of the New York League of the Friends of Korea, has been offered and accepted the presidency of Roanoke College. He will leave New York in September to the great regret of his friends of the metropolis. We wish him great success in his new mission.

CORRESPONDENCE

To the Editor KOREA REVIEW:

Dear Sir:—May I, a British sympathizer with the righteousness of the Korean cause, beg the privilege of expressing through the correspondence page of your magazine, the immense gladness and thankfulness with which I read Mr. C. L. Foster's letter in the May issue

of the REVIEW. I am convinced that it is only by the scattering abroad of the facts concerning Japanese rule in Korea, and the establishing of a strong public opinion which will thereby follow, that justice will be procured for the Koreans. The world is still too self-interested and the nations too engrossed in their several affairs to

look abroad and stand by Korea in her need, but all Christians must be persuaded and confident, that the conscience of the world is *not* dead, that the nations *will* cease to be wilfully blind to the tragedy and struggle in Korea, and that the voice of justice and of humanity will sound over the whole earth, demanding Armenia for the Armenians, Egypt for the Egyptians, India for the Indians, and Korea for the Koreans.

May the Park College branch of the League of the Friends of Korea prosper and may it indeed "blaze a trail" which will lead to the establishing of many such organizations!

Mansei, Korea, and again Mansei!

I am, sir,

Yours respectfully

A FRIEND OF KOREA.

3rd June, 1920.

Somewhere in Korea, May 16, 1920.

To the Editor KOREA REVIEW:
Philadelphia, U. S. A.

Dear Sir:—I see in the home papers and magazines the Japanese and their friends are trying to impress the American people that they (the Japanese) are not anti-Christian. It is evident that these propagandists must be very hard up for material in their nefarious enterprise. Such bold-faced and shameless lies will deceive no one, not even a child in Korea, China or even in Japan. Japan cannot assimilate the Koreans or Chinese by brute force if Christianity gets the upperhand in these countries. In fact the present rulers of Japan cannot retain their power if Christianity flourishes in Japan itself. Unless Japan gives up her imperialistic ambitions in the Asiatic Continent and the rulers of Japan desire to relinquish their power, she will be anti-Christian. Specially she will do everything in her power to antagonize Christianity in

Korea and China. No one knows better than she that Christianity will always stand in her way in these countries and will try to check it by other means than open attack if possible. If that fails she will resort to open hostility. It is only a question of time when the world will know that these Japanese propagandists had lied by saying that Japan is not anti-Christian. I am going to relate here an incident that came to my notice a few days ago which indicates which way the wind is blowing in Korea.

We have a young native preacher in the country not far from this city, who has been going about quietly and preaching the gospel among his people. His consecrated work has produced an abundant harvest. The number of Christians in his district has increased to such an extent that they have decided to build a church for themselves. The necessary money was collected and contract was made to a builder. When this was known the Japanese officials immediately summoned the contractor, who made application for the permit which was refused on the ground that the building is to be a church. Further, the Japanese examined the list of subscribers for the building fund, and found some of them were not members of the church. These people were summoned before the officials and told that they cannot contribute any money towards the religious movement because they are not members of the church. As a result of all these official interferences the plan for erecting a new church in that district has to be abandoned for the time being. This little incident indicates whether or not the Japanese are anti-Christian. There are numerous cases similar to this, but the time and space do not permit me to write all in one letter.

I hope you will use this in your REVIEW without mentioning my name. Not that I care for myself, but I am afraid my Korean friend, the preacher, will be imprisoned if the powers be known of the publicity of this case in America?
S.

AMERICANS INTERESTED IN KOREA

WILLIAM ELLIOT GRIFFIS, D.D., L.H.D.

In a former paper I showed that America influenced Korea through the discovery of the plant ginseng by a Jesuit missionary in Canada, and the export of the root gathered chiefly in Vermont. As in this case, so in later points of contact between things and persons Korean and American, the way was through China—Mother of the civilizations of Asia, east of the Ganges. All honor to the Central Empire! May China as a Republic endure! "Peace to the land, wisdom to the rulers, and unity to the people," is my nightly prayer.

I cannot find that in the teeming brain and strenuous life of our Washington—I say *our*, for my great grandfather, grandmother and grand-aunts at Valley Forge, and in Philadelphia, afterwards saw, and one or two of them talked with him—Korea was ever visualized. Yet none of the early fathers of our Republic felt a greater interest in the people of Asia. First of all, when he was president, he was constantly and by personal exertion interested in opening the way westward towards the Pacific and Asia.

My attention was first directed to this phase of his enterprise when pastor of the First Reformed Church, in Schenectady, N. Y., founded in 1660, with whose governing officers Washington once dined, while prospecting for the opening of paths to the West.

One must read the fascinating books of Professor Archer Butler Hulbert (brother of Homer B. Hulbert), who was in Korea, as editor of *The Independent*, 1897-'98, to learn the details of our first president's activity in this life of national expansion.

That Washington earnestly desired brotherhood with the Oriental peoples is shown by his early appointment, in 1789, of Major Samuel Shaw (1754-1794), as consul of the United States at Canton. This young man, then a lieutenant of artillery, served under Washington at Yorktown and had won the regard of his Commander-in-chief. After peace with Great Britain, he had gone out as supercargo in the ship "Empress of China," which sailed from New York

on February 22, 1784. Major Shaw lived at Canton from 1786 to the end of 1788.

Washington was not president, nor had we a constitution until 1787. While on a visit home, Shaw was appointed to serve "without salary, fees or emoluments whatever." This pioneer, Shaw, declared that "the Americans must have tea and they seek the most lucrative market for their precious root, ginseng."

That "market," as all know, included both China and Korea. In fact, in the first treaty which the United States made in 1882, recognizing Korea's sovereignty and independence, red ginseng gets a clause all by itself.

The thirteen-starred American flag was raised in the Far East at least as early as 1786. I am happy to say that my grandfather, Captain John Griffis, was among the first to trade with China

and carry the stars and stripes around the world, just about the time that Christianity, in its Roman form entered the Land of Morning Calm.

One thing I learned from my father, who had been taught by his father, who by the way employed Chinese and Malay sailors. It was this: "Treat an Oriental kindly and *he* will never forget it. Injure him and *you* will never forget it. In either case, there will be a return, and in the latter instance not quite what *you* may desire."

From this axiom, added to my experience with natives of various countries, I conclude that there is a great deal of "Orientalism" in human nature of every age and nation. Moreover, I think that "the Oriental" of the stage, the sensational "movies" and newspapers, and the "thrilling" novels consist chiefly of a rather sticky compound of ink and ignorance.

"THE FRIEND"

By UPTON CLOSE

My friend—yes, to hear you tell it—

My neighbor who knows me so well
And uses that intimate knowledge
To turn my home to a hell!

Neighbors, you say, must be friendly.
How you love to confuse the two!
But 'tis you, dear friend, that has taught me
Some neighbors be cut-throats, too.

My disciple—in culture and letters—
But not in your militant rage:
And while you pretend adulation,
You ravage the land of the Sage.

You woo me with sleek propaganda
And complain that I do not respond,
While your loving arms pick my pockets,
And you take my treasures in bond.

Sometimes your subtlety, even,
Fails before brutal greed,
And to gain the object you covet
You stop at no dastardly deed.

You talk of pan-Asian alliance
To escape the white man's knout—
A province must pay for your outrage,
While mine may be laughed about.

You plunder and kill, and long after,
With a coin would compromise—
On condition you get a concession,
And I apologize!

When you cease to pillage and plunder
And poison my children with drug;
And establish foundations of healing
Instead of your plague-dens smug;

When you send me your noblest and truest,
Instead of your rotter churls;
And export sisters of mercy
Instead of painted girls;

When not with lying phrases,
But your heart you make amends;
Then, perhaps, after long trial,
I will rank you among my friends.

—From MILLARD'S REVIEW.

STUDENTS' CORNER

The Japanese are exerting every effort to gain control of the Chinese Eastern Railway which traverses the entire length of Northern Manchuria connecting Vladivostok with Chinta, some 1200 miles west. It was built by Russia as a joint enterprise between Russia and China, and it is the shortest and most important connecting link between the main Trans-Siberian Railroad with the port of Vladivostok, which is the terminus of this line. The Allied Railroad Board has assigned the Chinese to guard this line during the last year, but now it is in the hands of the Japanese. The Chinese and Russians on this line have been gradually driven away by the Japs. With the control of this line Japan will rule the whole of Manchuria, Mongolia and Eastern Siberia, a territory twenty times larger than Japan itself. All this is being accomplished without a formal declaration of war, either with China or Russia, and right under the eyes of the other powers, who are too deeply engrossed in the affairs near their homes to say anything. The Japs are certainly making hay while the sun shines.

* * * *

The California governor is again talking about the Japanese menace in his State. He is like the Chinese statesmen, in that, he believes talking will accomplish the end he desires. Our experience with the Japs shows that verbal protests or note writing have no effect on them. If the governor really believes in, and sincerely desires to stop the Japanese menace in his State, he had better take some action instead of writing notes to the State Department. While the diplomatically-phrased notes are traveling back and forth between Sacramento and Washington, and perhaps between Washington and Tokyo the Japanese population in California will keep on increasing and the California industries will be passing into the hands of the Japanese every year.

* * * *

The Japs in California are now taking another tack in the attempt to fool the Americans. They are sending around their propagandists and telling the American people that they will from now on become Christians, *en masse* (by the order of their government?). Made-to-order Christians are not generally the kind that practice the Christian ideals in their daily life when no one is looking. Americans, beware of the self-advertised and made-to-order Christians!

* * * *

The Republican Convention in Chicago has nominated Senator Warren G. Harding as the party's standard-bearer. Senator Harding is a self-made man and a Christian statesman. He understands the needs of the country and the world, and he knows how to co-operate with

others who have different opinions from his own. This is a distinct asset in a statesman, for he will get somewhere. We are in hopes, if he be elected he will not only be the president of the Republican party, but of the United States. The duties of the American president in the coming years will not be limited to the American affairs only, but to the affairs of the world. He must reaffirm and re-establish the leadership of America among the nations of the earth by championing the cause of justice, ideals of democracy and principles of human liberty. Above all, he must afford proper protection to all American citizens and American interests in foreign lands where ever they are, no matter what the cost may be.

* * * * *

The Chinese Government has at last, in deference to the wishes of the better class of its people, declined to open a direct negotiation with Japan in reference to Shantung settlement. The popular voice seems to have some weight even in China and it is an encouraging sign. However, the Chinese must remember that no satisfactory settlement will ever be obtained by them unless they themselves settle it. We do not believe any other nation will do it for them that will be entirely just to the Chinese. The best way to get the Japs out of Shantung is to make the conditions in that province unhealthy for the invaders. If sausage is too hot to chew, even hungry dogs spit it out.

* * * * *

The creation of a new buffer state in Siberia at the direction of the Japanese Government appears harmless and reasonable to those who don't understand the inner workings of imperialistic nations, but it is the same old trick that has been played by them from time immemorial. Whenever they want somebody's territory, they always start the game with a scheme of this sort. After a while the buffer state is swallowed up by its sponsor. If any one doubts this prophecy, please read the history of Korea.

* * * * *

It is reported that Japan has agreed to enter the consortium in China without any condition. She feels it is expedient to get in the game first and then at the appropriate time she will enforce her will on the other members of the consortium by insidious methods of which she is a past master. In a fair open fight she is not in it with the rest of them, but when it comes to trickery, she will no doubt out-manouver them all. China is the principal party who will get the brunt of the Japanese evils through this consortium, so our advice to our Chinese friends is: Keep your eyes peeled and take the mufflers from your ears. Don't let any of them take too many liberties with your own affairs, even though they desire to be your benevolent guardians.

NEW LITERATURE ON KOREA

Fred A. Dolph, Esq., of Washington, D. C., has published a book under the title of "Japanese Stewardship of Korea." This book reveals some facts concerning the economic and financial relationship between Korea and Japan hitherto unknown to the public. Mr. Dolph has made a special study of this subject and made thorough and painstaking researches of every record that has bearing upon this phase of the question. The data have been obtained principally from the Government records and official reports. This little volume gives more illuminating and heretofore unknown facts on the policy of Japanese exploitation of Korea than any literature that has ever been published. It is one of the best contributions to the knowledge of the Korean question. Those who are interested in Korea and Japan should read this book. It is published by Byron S. Adams, 512 11th Street, Washington, D. C.

BE INFORMED ON FAR EAST

"The KOREA REVIEW" is the only English publication that devotes its pages extensively to Korean affairs as well as those of China and Japan. It is published monthly in Philadelphia by the Korean Bureau of Information. This publication is also the official organ of the League of Friends of Korea. There have been already organized eighteen Leagues, extending from Boston, Mass., to San Francisco, Cal., with a total membership of over 10,000 intellectual people of America.

There are many reasons why you should read the KOREA REVIEW; but one of the most important is that it will give you facts concerning such questions as these: Shall militarism or republicanism rule the Orient? Shall Christian religions have free and unrestricted access to these countries? Shall the vast regions of Asia with hundreds of millions of people be opened to American commercial and financial enterprises? These are some of the vital issues which are directly concerned in this Korean question. You will sooner or later be called upon to pass a judgment on what America ought to do in the Far East. In order to render an intelligent opinion, you must be familiar with the facts in the case. The KOREA REVIEW will supply them.

The annual subscription is \$2.00, postage prepaid to any part of the United States and its possessions. 50c. additional to foreign countries. Make checks or Post Office money order payable to KOREA REVIEW, 825 Weightman Building, Philadelphia, Pa.

Incident No. 1.

The helper of the Church near the city of Seoul was ordered by the police to report two days in advance, the coming of any visiting speaker and to send to the police office in advance the subject of the sermon or speech. When evangelistic meetings were to be held, the helper was ordered to report the number in attendance, the speakers, their subjects, and other particulars in regards to the meetings.

Incident No. 2.

In the County of in the Myeng Ki Province, the Church has been pestered by the local police. They come weekly and stand outside during services, ask the Church officers all sorts of questions after the visit of a helper or missionary desiring to know the contents of each letter received by the Church officers, and in several instances have carried off the letters and did not return them. The attitude on the part of the police has had the effect of causing the new believers to discontinue attendance and upon my last visit the Church officers were greatly worried. So far as we know none of the members of the church have taken an actual part in the "independence movement".

Fi

Incident No. 3.

My dear Mr. -- :-

Yours of Oct 26th should have been answered sooner, but I have taken time to try to collect exact evidence, and my absence in the country has necessarily delayed the matter.

In regard to our schools, you are doubtless familiar with the fact that they were open and running from 1912 with local permission, pending the granting of a permit, application for which was made at that time, but constantly delayed and returned until the ordinance of April 1, 1915 went into effect, when we were refused permit unless we complied with the ordinance and eliminated the religious exercises and teaching of the Bible in the school. You know how we endeavored in every way to effect a compromise, and that it was after the interpretation by the Governor-General that the Bible could not be taught in the school building even after school hours, or to the student body as such, that we refused to comply and were closed by order from the Governor of the Province, and a subsequent visit of the police next day to see that we had complied (they found the school disbanded).

Immediately after the promulgation of the revised regulations in March of this year, we went to work to renew our application, visiting the local magistrate and asking if we could get a permit which would allow us to teach the Bible under this revision. He replied that there was absolutely no reason why we should not receive such permit and encouraged us to apply, saying he wanted to send his daughter to our girl's school. The usual red tape and delay kept our application in the local office until Sept. 10, altho we had promised that it would be sent up with recommendations early in August. We had secured a Faculty of men who had taught in Government schools and so had Government permits, including a Japanese at present working in a magistrates office. We learned, however, thru friends in the office, that the applications finally went up with adverse recommendations, saying what was the use of Christian schools here when the government had schools, and that one of the teachers (who has never been accused or arrested) was a bad person, etc.. Before sending in the application, we had the police give their approval of every teacher on our list. The girl's permit (which was sent up in January as a Bible school and changed after the new regulations came to include the Potung) was returned for correction, and later also Boy's. Meantime we visited the Governor in Kwangju and later the Governor-General and Mr. Shibata. The Governor told us there was danger of all the government pupils leaving their Kwangju school (60 miles overland) and coming to us, and that an application of a Korean college mate of his (Waseda) with Yen 100,000 endowment had been declined on grounds of inadequate endowment (we named Yen 20,000 outside our budget). He also said Christian schools had given much trouble and the Government would think long and deeply before granting new permits. That the new regulations made no promise of granting new ones, and local needs and hindrance to government schools must be considered. We replied that trouble had not been confined to Christian schools, and that our schools had been freer than any in the country, we making it a most careful point to keep out of political entanglements and even prevented demonstrations in the schools.

The Governor-General said unless local conditions gave reason not to grant the permit he saw nothing in the way but sent us to Mr. Shibata. The latter said the Government planned to establish 400 new schools and the question was whether these would conflict.

Meantime the permits returned with instructions to make the corrections and return them at once. This latter instruction led the local magistrate to say he thought the applications were going to be granted, and similar news reached us indirectly from Kwangju, but that is all we know to date.

Incident No. 5.

APPAIN ATCOUNTY, THAI HAI DO.

Time: Sunday, July 28th (?) 1920.

There are about 25 believers all told in the place. All new believers, and forming an outstation of theChurch, about one mile distant. On Wednesday evening and Sunday evening they held services in the house of an inn-keeper, Yi Tong Ok, one of the Christians. These meetings were usually led by some one coming out from Cha Chon. At these meetings they sing and prayed and read the scriptures.

On the above date, as they were in the midst of a service a Japanese policeman came and called out the owner of the house, and told him that in a house used as an inn it was illegal to hold religious services; that if they wish to worship they must build a church and get it registered; that if wished he wished to use his house as a place of worship his permit as an inn-keeper would be taken away; that if he wished to continue as an inn-keeper he must stop worshipping in the house, and advised them to worship out on the river bank.

He went back into the house and told the people that the meeting had been forbidden, and they dispersed.

Thinking that the ban was put on the house because of its being an inn and a public place, the next Sabbath evening they met in another house planned to meet in another house. They went beforehand to the Police Station and reported proposed meeting. They were told there was no such custom as holding religious services in a private house; that they must build a church and get a permit; and forbade the meeting.

The matter was appealed by the missionary in charge of the field and after many weeks of delay, the meeting was allowed. Without the help of the missionary the Koreans were too fearful to appeal the case, lest they rouse the anger of the local police.

Incident No. 6.

Colporteurs complain that they are often intorfered with by the police and the usual questioning that they have to go through as often as they pass a police station is a nuisance and a hindrance directly because of the effect on the minds of the people who see Christian work-ers thus questioned. In.....field five colporteurs and one inspector were held up by three policemen at the point of revolvers, and their baggage was searched. They were told not to preach and get ten li away within an hour altho it was then after sunset. This case is now before the police headquarters here but what will be done I do not know.

Incident No. 7.

In October, 1920 Yum.....was sent by the.....Presbytery as an evangelist to district in North Kyeng Sang Province. He was directed by the missionaries of.....to preach at.....a market town 45 li east of.....where there a few new believers al-ready meeting in a private home for worship.

After a few weeks of preaching so many were attending the services and some more having decided to believe Mr. Yum took up a collection at a large evening meeting where several hundred were gath-ered for the evangelistic service. He announced that this was a free will offering for a church building not a subscription for a public inatitution (kee-poo-keum) and wha axad all who cared to give on that understanding wore to do so.

212 persons subscribed ¥422.00 and a house was bought soon afterward and converted into a church building where public worship was conducted for the first time on Sunday November 14th, 1920. The evangelistix and four other leading men of the church were summoned to appear at the police office November 23rd at 10 A.M. Arriving a few hours later they were told to come the next day at the same hour. When they presented themselves the next day they were again told to "come back the next day as the chief of police had gone elsowhere". On the third day (November 25th) they were told by the chief of police that all money received from non-Christians must be returned to them.

This in spite of the fact that this was not taken by house-to-house canvass or by any exersion at the meeting but on the distinct understanding that it was a free will, voluntary offering for the church.

Incident No. 8.....1

TREATMENT GIVEN AN AMERICAN MISSIONARY BY A JAPANESE
POLICEMAN IN KOREA.

On the 26th of October, 1920, while holding a conference with the church officers in ----- county, South Pyeng An Province, I learned of a disturbed condition in a nearby church, and as pastor of the church decided to go and visit the place. I went there and found the following conditions:

In ----- county, ----- Myun, ----- Market town, there is a church of some fifty members. The building is the largest one in the town. For many years the police office and the "Myun" office in this place have frequently asked the Christians for the use of the church building in order to hold public meetings, moving picture shows, etc. Permission has never been granted by the church officers for the use of the building in this way, but on one or two occasions the church building has been taken and used by the authorities, without obtaining permission.

Some few days ago the chief officer of the local police station there called in some of the church officers and again asked for the use of the church to hold a moving picture show. The church officers humbly said that they could not give consent to this request. Since then the relations between the police and the church have been unpleasant.

A few days later, at house cleaning time, the police called up the officers of the church and told them they had not cleaned one of the church buildings properly, and that for that reason he would apply the law to them. They could either be made to pay a fine of twenty yen or be sent to jail for thirty days. With this verdict they were dismissed. The next day a Korean policeman came to one of the church officers and told him that if the Christians wished to evade the fine or the imprisonment, they probably could fix the matter up all right by setting up a good meal for the officials. The Church officers took this suggestion and went and bought noodles and chicken and prepared a little feast for the police. Two policemen--one a Japanese and one a Korean--came and ate this food. On top of this the Christians were told that if they wished to be let off from the fine or the imprisonment, they could get off only on one condition, and that by signing a paper which the police would draw up. There were three articles of agreement in this paper: 1. That the church officers would hereafter clean their buildings better. 2. That if at any time any person within the church should be engaged in political work, anything connected with this present movement for independence, that these church officers would be responsible for this person's misdeeds, and that they would immediately inform the police about him. 3. That hereafter the church officers would obey the law in all respects.

Some of the church officers signed this paper, and were getting ready to turn it into the police station. Other men in the church would not sign it as they said the paper had nothing to do with the so called transgression of the law regarding housecleaning--that if they had broken the law they would pay the fine rather than sign these other statements.

As the church itself was divided I went to this town and called the officers of the church together for a conference. I reprimanded the Christians there because they had not cleaned house so perfectly that the police could find no fault with their work, also that after having given offense to the police that these Christians should try to bribe off the officers of the law by giving them a feast.

When feeling it my duty as the pastor of the church to go and visit the police and talk with them about the matter, I went at once to the local office of the police. Entering the place I met the chief officer there and an under

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police man. I was as courteous and careful and polite as any man could be. I talked with the chief of police about the two matters, the giving of permission or rather the withholding of permission to use our church as a public meeting place for shows and entertainments and lectures, and secondly, the matter of the Christians having broken the law of housecleaning.

Upon my telling the official that our church building was a house of worship and that we Christians used it only as such, and that we could not give permission for its use as a public meeting place for all sorts of gatherings, the Japanese became very angry and began to yell at me at the top of his voice. Among other things he informed me that if he wished he could send in police or soldiers and they could use the building as they wished, or they could tear it down if they so desired.

Regarding the housecleaning I told the official I was exceedingly sorry that the Christians had given him cause for complaint in not having cleaned the building properly (the Christians, however, say that they did clean the place as they had always done before in accordance with the requirements.) I told the man that if they had not carried out his orders properly I agreed with him that they should be punished for their misdemeanor, either by paying a fine or some other punishment, but I told him that as I knew the law, I did not think it was the proper procedure to let them off paying the fine by demanding that they should sign a paper about other official affairs that had nothing to do with cleaning house.

At this point the official lost all his self-control-if he ever had any and began to rave and roar about the room abusing me most violently. He called me in Japanese names that were most abusive-at least they were so translated into German by the order officer who was present. The man even went so far as to approach me several times and shake his fist under my face pretending that he would strike me. It was only by the utmost effort that I managed to explain to the man, but when I saw that he would listen to nothing reasonable I gave up all further talk with him. The man yelled and roared about his little office so that the whole market town heard him, and the people pecked around the corners to see what all the row was about.

After the man had expended his fury on me, he called in all the church officers and began to abuse them. He demanded to know which one of them had sent for this foreigner. He assured him that I had not come because I was sent for, but that I came without the knowledge of the church officers. The policeman called me a liar. He then said that seven of the church officers out of the ten, should report to him the morning of the following day, and that he was going to send them all to the police station at the county seat of Chungwha. He told me that they would arrive in Chungwha early in the afternoon and that I should report at Chungwha police station at three o'clock the afternoon of the following day. I asked him for what reason I was ordered to go to Chungwha, and he replied that I was to go there to be examined about all this matter.

I came back to ----- the next day and reported the trouble to the head provincial police office here. The chief received me very courteously and informed that I did not need to go to police station, and that the official at ----- had treated me very badly. The chief assured me that he would investigate the matter, and would try and see that the Christians in ----- Church received better treatment hereafter. I have heard nothing more about it since then.

I report this because it is a case of abuse that was positively uncall ed for. It is a reflection on the attitude of at least some of the officials toward us missionaries, and what they would like to do to us.

. And

Incident No. 10.

On August 28, 1920 I was called to a town sixty li south of this place to see a man, Su - -, who was said to have cholera.

Accompanied by - -, our nurse, and my Korean assistant, I went to that afternoon. Finding that the patient had been already transferred to the isolation building, I went first to the police station for permission to see the patient, supposing that this would be readily granted. After some delay in finding the chief of Police, we requested the permission from him, which he absolutely and positively refused to grant. The patient's friends and relatives then applied to the chief of Police, ~~but there also they refused permission for us to see~~ at - -, who was the superior to the -- Chief of Police, but there also they refused permission for us to see the patient. I told the chief of Police at -- then that that was the first time in all my experience that I had been called to see a patient and had been refused permission to see him, and was also the first time that I had ever heard of such an occurrence, and protested most strongly against such treatment, but still he persisted in his refusal. So we returned to - -, where after several days we heard that the patient had died.

From statements of the patient's friends and relatives we learned the following, which however being just hearsay statements, we can't vouch for, however, all questioned, more than a half dozen in all, agreed on the facts as claimed, giving us good grounds to believe that they were true. These friends claim that (1) before being moved to the isolation ward the man was not seen by any doctor or medical practitioner, but only on the diagnosis of the police was moved. (2) That after being moved there, he received no medical attention, no doctor seen him, not any medicine being furnished him, and scarcely any nursing either, he was just put in there and left to die. In spite of this, of no medical attention being furnished him, whatever, when I came from -- to see him, as stated above, I was refused permission to see him. I understand that they placed thirteen unfortunates in that isolation hospital there at -- and all thirteen died, however this I cannot vouch for either, as it is just a hearsay statement. All agree on this too, and I have questioned several patients coming from -- here for treatments for other diseases.

I may state that I have a License to practise medicine and surgery granted by the Board of Education of Japan, granted to me after successfully passing their examinations in the fall of 1918, and with this, license practise in Chosen given me by the Government-General of Chosen, so that there could be no question of my legal status as a qualified practitioner, and I should have been granted permission to see the patient. This refusal constitutes a very brutal form of cruelty to the man who had sent for me and for his friends.



... to the ...

... the ...

20. 11.

I took Miss J., Mrs. G. and Miss S. to a house in the city where the mother of a family residing was last released from prison just recently. She was writing prayer cards and was very sympathetic in talking with her story. She also mentioned that she had been ill-treated. At the police station she was asked to tell about some money she had sent to Shanghai. She said she had no money and was beaten on the lower half only. This occurred some weeks before her visit, and two of the spine looked injured and the third blood in the arched part had not yet quite disappeared. She said that she had been struck up four times by her wrists, which were tied together, and the body raised so that she could barely rest on the floor or stand for four hours, from 5 A.M. to 1 P.M. She was also entirely stripped of her clothing and the policeman ran their hands up and down her body. She asked a woman who was assisting her, "Are you not a screen, have you not a mother?" to which she replied by using abusive, insulting language and beating her all the harder. On one occasion she told of being made to straddle a stick, like a screen ironing stand, only thicker. This stick was raised hard against her armpits, and her legs were tied together below the stick so that it would not be slip.

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20. 12.

On October 18, 1930, at Central Police Station, Seoul, Miss J., aged 24, a teacher in a girls' school (located at ---, Phung Hai Province, under the Korean Presbyterian Mission), was compelled to take off all her clothing, and to stand with her hands behind her head and the other behind her back. Her hands were tied to other, and she was then suspended in the air. While in this position she was beaten on the head, feet and legs, and particularly in the region of the kidneys. The purpose of this torture was to extract information concerning the organization and personnel of a woman's patriotic association with which the prisoner was alleged to be connected and which was alleged to have its headquarters at Seoul. She did not voluntarily tell to what date prison, Seoul, and got in call No. 2.

No. 14.

Case of death - - , who died under torture.

At 11:00 (see in 11), John Ryan, who works as a printer, was called to the police station at 10:00 in the morning of September 16, 1950 for interrogation. After a few hours in the station he died. His friends claim that he had in the best of health, and that he had no exceptional health record.

At midnight on September 17th the police searched this man's brother and son to take his body away. After taking away the body they made a careful examination, and found blood streaks and blue-black marks extending from the right shoulder to the shoulder blades, and unmistakable evidence of torture. On both legs they found marks showing that the feet had been forced to sit on seven places. On the arms, hands and feet they found bruises. The family went to the police station to have enquiries about the death, but were refused information and driven away.

The father of the dead man, Mr. - - , laid a complaint against the chief police officer in this District, Mr. Vasek before the Hon. Mr. Justice. On the 17th September, the Prosecutor and the former went to the deceased's village with five doctors as witnesses to hold a post-mortem. The five doctors said the cause of death was due to a contusion of the brain. The doctor dissected from this diagnosis, but gave no alternative one, probably because a crowd of villagers had assembled. After however, the coroner diagnosed the cause of death as heart failure. The procurator refused to proceed with the case claiming that deceased had died from natural causes.

No. 15.

I was told by a Servitor who visited both Kuching and Sanyang that many boys I picked up at Sanyang were three students belonging to the school conducted under the auspices of the Canadian Presbyterian Mission, that these three boys had been tortured until they were willing to confess that they had been participants in the demonstration, and that the facts were that the teacher in charge of the territory of the school knows that these boys did not leave the territory on the evening in question, and that the father of the other boy, a Sanyang pastor, did not allow his boy to leave his home or that evening.

I was also told that this foreigner personally saw a 14-year old boy who had been arrested and was held at the time he was being tortured, and having been tortured with a red hot iron, and the boy's story corroborated.

Ippei Yama, Chosen.

As they came to be a good deal of discussion about the treatment of us. We were arrested at the police station in ...

... we were called, and examination continued through the night. ... the next morning I was awakened by a loud noise ...

After about twenty minutes he became more quiet ... When examination ... the really attended and ...

The morning after I was called I went down and interviewed the chief of police ... I told him that I was sorry that they had treated a ...

... in such a state as he is one of the ... I intended reporting the matter to ...

... called. I saw him when he came out. ... blood shot on his face ...

... are here in the prison. They just ...

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Incident No. 18.

He Sie - - of - - church entered the Pyengyang Woman's Bible Institute Sept. 16th. That afternoon she went with several other women from the Institute to the railroad tract west of the Mission Compound.

The next day about eleven o'clock in the morning a woman came into the Institute Building and asked for He Sie saying that the elder from her church to see her outside the gate.

She found an unknown man waiting for her who with the help of a second man who appeared immediately dragged her along the highway to a narrow street in the village southwest of the Mission Compound.

Here the men set upon her demanding to know what she was doing in the Institute and why she had gone to the railroad tract. They charged her with having sold her hair and given the proceeds to the Korean Revolutionary Party. This she denied. They then ordered her not to believe in Jesus and knocking her down jumped upon her stomach and kicked her and choked her till she became unconscious. When she regained consciousness blood was flowing from her mouth and ears. The two men had meanwhile disappeared. He Sie made her way back to the Institute building where she now lies too sore and weak to rise. I saw her yesterday, Sept. 20th. and I learned these facts from her personally.

Incident No. 19.

He Sie - -, a graduate of the Pyengyang Woman's Bible Institute was sent by Miss - as an evangelist to - - -, a village in Dr. -'s territory some time last July. Because of her faithful preaching about fifty new converts were gathered and were being taught by He Sie.

On Sept. 16th. He Sie started to come to Pyengyang to receive her wages from Miss - . Meeting a friend in front of the police station at - - - on the way to Pyengyang she learned that a Korean pastor who assisted Miss - in directing her work was at the market. She went in search of him when two men, one a Japanese and one a Korean seized her and took her to the police station where under the direction of the chief of police she was examined regarding her work, support, etc.

A letter found on her person addressed to Miss - was destroyed.

The Police then accused her of being connected with Korean Young People's Patriotic Association and of having gone to - - on business connected with this Association. Both of these charges she absolutely denied.

The police said you know many pastors and all about the Korean effort for independence and you must tell us every thing. When she denied all knowledge of these matters they began to beat her on the head with a club and on the back with a gun and to kick her and spit in her face saying if you do not promise not to believe any more we will kill you. A revolver was placed against her body and when He Sie said she would not promise not to believe the revolver was discharged at her breast; blank shells being used. This was done three times with continued demands that she promise not to believe. Lighted cigarettes were applied to her body, the mark of which are still visible. The police told her that she had been deceived by the foreigners and that all the Christians would be done away with.

The beating and kicking continued till she sank in unconsciousness saying just like Steven, "Oh, God, receive my spirit."

The head man of the village where He Sie had been preaching came into the police station while He Sie was being beaten and tried to get the police to desist saying that he would be personally responsible for He Sie; that she was a good woman and had nothing to do with politics.

The police said; "You too have been deceived have you, if you build a church in your village we will burn it down." When He Sie recovered enough strength to rise she was ordered out of the room and told that she must never attempt to preach in that district again or she would be again beaten.

I learned these facts from He Sie - herself four days after she was assaulted and saw black and blue marks all over her body, these on the thighs being larger than my hand.

Incident No. 20....1

Case of Yi.....

Age 32.

Residence, Pyeong Yang Province.

A graduate of Academy, and now a Freshman in College.

He left his home in company with his father expecting to take a boat near and come down the Yalu River to Fiju, there to take the train to begin school work in the fall term of the College.

Near the boat-landing he met eight policemen.

They inquired where he was going.

He replied that he was going to school.

They asked that school he expected to study in.

He answered, the - - - -Hak-kyo, (the Christian Mission School).

They said it was a bad school, that Christians were bad people, the school was bad, and the scholars were bad.

They then demanded to see his baggage, and finding a New Testament, asked what book it was. Learning that it was the Christian Bible, he spit on it, and threw it down. Finding nothing incriminating they ordered him to again tie up his load.

They then told the father to remain there while they took the boy to the police station about a mile away. On the way they crossed a stream running into the Yalu River. After crossing they stopped on the bank of the stream and began to question him again. They

asked him if he was a member of The Young Men's Society (a political society working for independence). He replied that he was not.

The policemen then began to strike him in the face, and asked him why he denied, and charged him with being a member. He replied

that he could not answer in accordance with the facts. They kept insisting that he was a member, and he again denied it.

They constantly hit him in the face, in the back, on the legs, and kicked him. One seized him by the back of the neck and threw him

down. Again they asked him if he was a member, and upon his again denying it, they asked who the members of the society were. He re-

plied that as he was not a member he did not know. Upon this two policemen drew their swords, and one of them put the point of his sword against the back of his neck, and the other put the point of

his sword against his throat. The man behind cut through the boy's shirt and vest with his sword. The man in front seized him by the

throat and threw him down. Several of the policemen beat him and kicked him. A policeman struck him after he arose four times on the

head with his sheathed sword. They again asked him who the members of the society were, and he again denied any knowledge of the society.

Upon this they pushed him into the water, the depth being about three feet. As fast as he tried to come out they pushed him

back. A policeman then seized him by the hair, and pushed his head under the water, and held it there about a minute, perhaps longer.

This was repeated three or four times. Then two policemen, one at his head and the other at his feet carried him out the water and put

him under, and one with his booted foot on his neck held him there till he was strangling. They then let him come out on the sand, and

they threw sand into his face, ears and hair. They again asked who were members of the society, and he received the same reply as before.

They then told him they were going to kill him and if he had any message to send home to deliver it. He said he had nothing to say.

Incident No. 20.....2

They then tied his hands together and his feet likewise, and bringing hands and feet together behind his back tied them tightly so that he could not move. Then with a rope they dragged him down into the water. By struggling he managed to keep his face out of water most of the time. As he struggled, they with their hands threw the dirty water into his face. This treatment continued for about fifteen minutes. He swallowed much of the dirty water. They again asked him for the names of members of the society, and he again replied that they did not know.

The policeman then loosed his feet and ordered him to rise off the sand and dirt in the water. His cap, filled with sand, was put on his head, and they led him on towards the police station. Coming to another small stream they told him to stop trembling, and loosed his hands, and told him to clean up. They stopped before arriving at the police station, and again questioned him, receiving the same reply as before. Upon this they released him and he returned to where he had left his father.

He stopped at for a few days and while there was again arrested, and kept in prison over night, and the next day released.

..... End

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In Sakchu Co. they seem to be starting another reign of terror. Men are hailed from their houses at night, taken out a way and then shot down. There were ten or so such cases in Sakchu along the river. Some of the men may have been across the river and back but they were in no bad business. One man was shot near the city last Saturday and his body was still in the fields Sunday eve. These were not bandits nor were they armed. The most of them were of the "Chundokyo" but one Christian was so attempted but escaped by jumping in the river. No one knows who will be the next as there seems to be no cause for the shootings. The "Shinandong" church near Sakchu could not meet some Sundays because of this condition. I recognize the police have to be strict along the river just now but there is no reason for this.

One evangelistic meetings have not been interfered with in the least. The burning of the Kwenmyon church was done by the police and soldiers. There was a lot of shooting of rifles. It was about ten o'clock at night on Sept. 27th. The people near the church did not know about the fire in the church before the firing of the rifles. It was this that awoke them. When they went to try to put the fire out. The soldiers or police were standing on the far side of the building and asked who set the building on fire. The people, of course answered that they did not know. There are plenty of witnesses who saw the soldiers coming up before the fire and others who saw them returning after the fire.

I can not testify to the fact that torture is being used by the police in Pyakton, Ooo. The Saturday I was there, alot of police went out and rounded in a lot of the young men of the town -- a lot of them studying in the class. The principal thing that they seemed to be after was to find out if they had been members of the Young Peoples' Society. They examined nearly all by beating. A young fellow who has been sent to Oodan as a missionary was studying in the class. They asked him if he was a member of the society and when he answered no, they beat him with clubs etc. and kept repeating the question until he was too sore to endure it any longer when he finally admitted (falsely) that he had been a member of the society. They kept him in the police station until Sunday afternoon, gave him some fatherly (?) advice and let him go. I saw his back Monday morning and it was surely a sight.

Another young man was severely beaten up while I was there so severely that he had to be carried home. His whole back was just raw. True, they say he had broken a law, but there was no reason for nearly killing him.

..... End

January 1947

The first meeting of the committee was held on January 15, 1947, at the home of Mrs. J. H. [Name] in [Location]. The purpose of the meeting was to discuss the [purpose of the committee]. The following members were present: [List of names]. The meeting was held in the [location] at [time]. The [purpose of the meeting] was [discussed]. The [purpose of the meeting] was [discussed]. The [purpose of the meeting] was [discussed].

The committee has since that time held several meetings. The first meeting was held on [date] at [location]. The purpose of the meeting was to discuss the [purpose of the meeting]. The following members were present: [List of names]. The meeting was held in the [location] at [time]. The [purpose of the meeting] was [discussed]. The [purpose of the meeting] was [discussed]. The [purpose of the meeting] was [discussed].

- 1. [Item 1]
- 2. [Item 2]
- 3. [Item 3]
- 4. [Item 4]
- 5. [Item 5]
- 6. [Item 6]
- 7. [Item 7]
- 8. [Item 8]
- 9. [Item 9]
- 10. [Item 10]

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London, Feb. 11, 1914

Dear Mr. [Name],
I have just received your letter of the 10th inst. and am glad to hear that you are still in the States. I have been very busy lately and have not had time to write you more fully. I am, however, glad to hear that you are still in the States and hope to see you soon. I am, of course, very busy with my work at the moment, but I shall try to find time to write you more fully in the future. I am, of course, very busy with my work at the moment, but I shall try to find time to write you more fully in the future. I am, of course, very busy with my work at the moment, but I shall try to find time to write you more fully in the future.

Today, I am the following conversation with the...
Today, I am the following conversation with the...
Today, I am the following conversation with the...

I will not I am a British subject...
I will not I am a British subject...
I will not I am a British subject...

My mother-in-law is in the...
My mother-in-law is in the...
My mother-in-law is in the...

The following...
The following...
The following...

...
...
...

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The first part of the report is devoted to a description of the
 general situation in the country at the beginning of the year.
 It is noted that the economy is still in a state of depression,
 and that the government is facing a serious financial crisis.
 The report then goes on to discuss the various measures that
 have been taken to deal with these problems, and the results
 of these measures. It is concluded that the situation is still
 very serious, and that further action is needed.

The second part of the report is devoted to a description of the
 various measures that have been taken to deal with the financial
 crisis. It is noted that the government has taken a number of
 steps to reduce its expenditure, and to increase its revenue.
 These steps include the reduction of salaries, the cancellation
 of subsidies, and the introduction of new taxes. It is also
 noted that the government has taken steps to improve the
 efficiency of its administration, and to reduce the cost of
 government services.

The third part of the report is devoted to a description of the
 results of these measures. It is noted that the government has
 succeeded in reducing its expenditure, and in increasing its
 revenue. This has resulted in a reduction of the budget
 deficit, and in the accumulation of a surplus. It is also
 noted that the government has succeeded in improving the
 efficiency of its administration, and in reducing the cost of
 government services.

The fourth part of the report is devoted to a description of the
 various measures that have been taken to deal with the
 depression. It is noted that the government has taken a number
 of steps to stimulate the economy, and to create jobs. These
 steps include the reduction of interest rates, the
 introduction of new public works programs, and the
 provision of subsidies to certain industries. It is also
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 efficiency of its administration, and to reduce the cost of
 government services.

The fifth part of the report is devoted to a description of the
 results of these measures. It is noted that the government has
 succeeded in stimulating the economy, and in creating jobs.
 This has resulted in a reduction of unemployment, and in an
 increase in the rate of economic growth. It is also noted
 that the government has succeeded in improving the efficiency
 of its administration, and in reducing the cost of government
 services.

The sixth part of the report is devoted to a description of the
 various measures that have been taken to deal with the
 financial crisis. It is noted that the government has taken a
 number of steps to reduce its expenditure, and to increase its
 revenue. These steps include the reduction of salaries, the
 cancellation of subsidies, and the introduction of new taxes.
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Advertiser

AUGUST 6, 1920

SAYS AMERICAN MISSIONARIES IN KOREA PLOT AGAINST JAPAN

"Former Official," Quoted by the Kokumin,
Gives List of "Incidents" Proving Evil
Designs of the Americans.

"When America wants to acquire the territory of another country she either overawes that country by her military power or she sends to the coveted territory missionaries whose duty it is to spread the gospel of the universal love of God, thereby spellbinding the people and making easy the accomplishment of America's object. That is the usual tactics of the Americans."

So begins another attack on America in the series which the Kokumin has been printing on its "third page." The speaker is the "former high official of the Korean Government-General" who was quoted in a previous article, which The Advertiser has translated. Tuesday morning the Kokumin continued this series, under the heading "The Evils of Hands of Americans Stretched Out Toward Korea."

In this latest article "the former high official" goes into great detail, naming a dozen or more American missionaries whom he charges with having instigated the Koreans to revolt against Japanese authority. The names of these Americans may have undergone some change in translation into Japanese and re-translation into English, but in most cases the name in the Japanese katakana corresponds very nearly to the name of a prominent American mission worker in Korea.

Investigated American Activities.

"In the Korean Mansei disturbances of last year," continues the Kokumin's informant, "the mobs were instigated and assisted by Americans, while throughout America and the whole world it was reported with malicious insinuations that the Japanese authorities had perpetrated atrocities. One picture sent out to prove these charges was one that had been taken during the Russo-Japanese War. I have carefully investigated the activities of Americans during the

trouble of last year, and I can give the following instances of their interference and instigation to revolt at that time:

"Mr. Leo Allen Bergholz, American Consu General stationed in Seoul, published among the Koreans certain of his own views, including the idea that it is the privilege of mankind to insist on the principle of the self-determination of races, and that the Japanese were wrong to refuse to listen to the pleas of the Koreans and to deal with them in a high-handed manner. By stating such views publicly he indirectly helped the Koreans. It is reported also that he told the American missionaries that in case the police officials should violate their rights he would take up their defense and see that the rights of the missionaries were protected.

Accuses Head of Hospital.

"Dr. O. R. Avison, an American surgeon, is head of the Severance Hospital outside the Nandaimon Gate at Seoul and is also president of the Christian College and the Enki Specialized School outside of Seoul. From these schools came the student ringleaders of the independence movement, such as Chin and others, and from the hospital came other ringleaders, such as Kan Tai-yei and others. When the mob started the disturbances in front of the Nandaimon station on March 5, the Severance Hospital sent eleven medical attendants there with bandages to take care of the Koreans wounded. Later the Japanese authorities searched the house of Doctor Avison and found valuable documents, which they seized.

"The Rev. B. W. Billings, an American missionary stationed in Seoul, conceived the idea that the Japanese authorities, regarding the Christians as ringleaders, had arrested five or six Christian workers of Pyengyang, tied them to a cross

(Continued on Page 6)

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**SAYS MISSIONARIES
PLOT AGAINST JAPAN**

(Continued from Page 1)

and insulted them by saying, "Now how do you like the Cross?" By such falsifying of facts he announced that he would publish to the world the story concerning the persecution of Christians.

An Investigation Committee Formed.

"The Rev. E. W. Koons, the Rev. H. H. Underwood, the Rev. W. G. Cram and Dr. F. W. Schofield and others formed a committee of investigation with the purpose of compiling a book entitled 'The Persecution of the Christians.'

"Flags of the old Korean Kingdom and copies of the declaration of independence have been made in the Boys' Academy conducted by the Southern Presbyterian Mission in Kunsan. These were discovered in the house of the Rev. W. A. Linton of that school on March 5.

"Miss G. A. Bergman, an American missionary and teacher in the Shimmeei School for Girls in Taiku, Keisho Do, on March 8, last year, told the students of her school to take part in the demonstrations.

"The nefarious activities of the American missionaries have not been confined to the things I have described. I shall tell of worse things later."

Delivers Another Tirade.

So ended this "official's" tirade on Tuesday. The Kokumin did not keep the readers of its "third page" waiting long for more scandal about the American missionaries in Korea. The "official" started off like this in Wednesday morning's issue:

"The Rev. S. A. Moffett, an American missionary stationed in Pyengyang, commended the Koreans for publishing the declaration of independence and openly arrying on demonstrations. He declared that the methods of control exercised by the Japanese authorities were extremely severe, that they had persecuted the Koreans and that he would himself make an investigation of the methods used in dealing with the disturbances. On March 16 he sent the Rev. J. G. Holdcroft, a Presbyterian missionary, also of Pyengyang, to Daido Gun to investigate the situation there. On the same day, which was Sunday, he made the following statement from his pulpit:

"At present some of our Presbyterian pastors and elders are imprisoned. But as God lives, you shall not despair. You shall grow in faith and be brave. The opportunity to worship in peace shall certainly come."

Wrote Newspaper Articles.

"Dr. G. S. McCune, an American missionary stationed in Syenchun, Heian Do, is a noted anti-Japanese. He was involved in the conspiracy against the life of the Governor-General in 1910. Giving false statements in regard to the dealings of the Japanese authorities in regard to the disturbances, he sent to the China Press in Shanghai an article which was printed on March 21 and another to the North China Daily News

which was printed on March 21 and both he criticized the rule of the Japanese in Korea.

"Miss E. Wagner, president of the Holston Institute for Girls, a Methodist school in Songdo, Keiki Do, and the Rev. R. D. Watson of the Shoto Higher School both led their students in disturbances. Miss Wagner further incited the Koreans by telling them that Korea would become an independent nation as a result of the efforts of America at the Peace Conference, and urged them to continue their independence agitation to support the American efforts at Paris.

Only Part of the Evidence.

"These incidents form only a part of the evidence of the implication of American missionaries in the independence movement in Korea. I shall tell you in concluding something about the impressions which the Koreans have gathered regarding America, which the Koreans worship. The letter which the rebel Koreans sent to the President of the United States at the time of the uprising illustrates this. It follows:

"Mr. Wilson, you who are the great leader of the present age, with your solemn faith and lofty spirit, working mightily to build up a new world based on justice, universal welfare and permanent peace, let us pay to you our most sincere respects and offer you a heartfelt blessing. We pray that you

will remember us Koreans, who are among the most sincere believers among all mankind in your spirit of justice and in the worth of your accomplishments. We beseech you to remember that here are 20,000,000 pure hearts and 20,000,000 eyes (Why not 40,000,000? asks the Kokumin) which will ever be turned toward you.'

"You see," the "former official" says, "the Koreans regard America as their saviour.

"Recent fiction written in Korea also illustrates this. One book tells the story of a Korean orphan, rescued by Japanese and educated by Japanese, who later goes to America meets his parents (an unusual orphan), marries an American beauty and lives happily ever after.

"All these things show how the Koreans

The following paragraph was translated by the Japan
Advertiser from the Japanese Newspaper "Yorodzu" and
printed under date of August 29th 20

In Korea also there are American merchants. Certain well known mines are owned by Americans. But there are far more missionaries. They must have come to the peninsula with the object of establishing a domain of God there, but perhaps owing to over haste in attaining their object, they go beyond the limits of religion and take a hand in politics. The American missionaries who support the independence agitation can be found in every part of the peninsula. At their churches and schools they are teaching treason to the Koreans. Many publications for propaganda in the interest of the independence agitation have been published by Americans. They think that they can attract more men to their churches and schools by preaching moderate religious creeds. The frequent occurrence of riots in Korea is entirely due to the fact that these missionaries instigate the Koreans in the hope of accelerating the attainment of their object. They are working, not on behalf of God, but for the Devil; they are engaged in the profanation instead of praise of God

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Case of Yi Chung Wha.

Aug. 1920.

Age 22.

Residence, Pyuk Tong, North Pyeng Yang Province.

A graduate of Sychun Academy, and now a Freshman in Pyeng Yang College.

He left his home in company with his father expecting to take a boat near Pyuk Tong and come down the Yalu River to Wiju, there to take the train to Pyeng Yang to begin school work in the Fall Term of the College.

Near the boat-landing he met eight ~~sixt~~ policemen.

They inquired where he was going.

He replied that he was going to Pyeng Yang to school.

They asked what school he expected to study in.

He answered, the Jung Sil Hak Kyo, (the Christian Mission School).

They said it was a bad school, that Christians were bad people, the school was bad, and the scholars were bad.

They then demanded to see his baggage, and finding a New Testament, asked what book it was. Learning that it was the Christian Bible, he spit on it, and threw it down. Finding nothing incriminating they ordered him to again tie up his load.

They then told the father to remain there while they took the boy to the police station about a mile away. On the way they crossed a stream running into the Yalu River. After crossing they stopped on the bank of this stream and began to question him again. They asked him if he was a member of The Young Mens' Society (a political society working for independence). He replied that he was not. The policemen then began to strike him in the face, and asked him why he denied, and charged him with being a member. He replied that he could only answer in accordance with the facts. They kept insisting that he was he was a member, and he as often denied it. They constantly hit him in the face, in the back, on the legs, and kicked him. One seized him by the back of the neck and threw him down. Again they asked him if he was a member, and upon his again denying it, they asked who the members of the society were. He replied that as he was not a member he did not know. Upon this two policemen drew their swords, and one of them put the point of his sword against the back of his neck, and the other put the point of his sword against his throat. The man behind cut through the boys shirt and vest with his sword. The man in front seized him by the throat and threw him down. Several of the policemen beat him and kicked him. A policeman struck him after he arose four times on the head with his sheathed sword. They again asked him who the members of the society were, and he again denied any knowledge of the society. Upon this they pushed him into the water, the depth being about three feet. As fast as he tried to come out they pushed him back. A policeman then seized him by the hair, and pushed his head under the water, and held it there about a minute, perhaps longer. This was repeated three or four times. Then two policemen, one at his head and the other at his feet carried him into the water and put him under, and one with his booted foot on his neck held him there till he was strangling. They then let him come out on the sand, and they threw sand into his face, ears and hair. They again asked who were members of the society and received the same reply as before..

They then told him they were going to kill him and if he had any message to send home to deliver it. He said he had nothing to say.

They then tied his hands together and his feet likewise, and bringing hands and feet together behind his back tied them tightly so that he could not move. Then with a rope they dragged him down into the water. By struggling he managed to keep his face out of water most of the time. As he struggled, they with their hands threw the dirty water into his face. This treatment continued for about fifteen minutes. He swallowed much of the dirty water. They again asked him for the names of members of the society, and he again replied that they did not know.

The policemen then loosed his feet and ordered him to rinse off the sand and dirt in the water. His cap, filled with sand, was put on his head, and they led him on towards the police station. Coming to another small stream they told him to stop trawling, and loosed his hands, and told him to clean up. They stopped before arriving at the police station, and again questioned him, receiving the same reply as before. Upon this they released him and he returned to where he had left his father.

He stopped at Sychun for a few days and while there was again arrested, and kept in prison over night, and the next day released.

Pyeong yang Sept. 11, '20

My dear Dr. Moffett
and
Miss Best,

I must send you a letter as the opportunity for sending a letter out thru the "Express" has come.

I will send a copy to Rev Floyd W. Tompkins D.D. of the Holy Trinity Church, (Episcopal) of Philadelphia, who has been most interested in the spiritual circumstances of our people from the first of the trouble in 1919. If you Dr. Moffett should have occasion to be in Philadelphia please do not fail to get a few minutes at least with him, if you can. Perhaps you have met already during the Assembly.

The time is short for writing, and you know the interruptions, and a little more so. Kim sei Il hum aunt of Kim In Huan of the brass band fame is at present at the little East Gate prison or station house. Why detained there I do not know. I was to try to see her this afternoon, but the movey man came and as these pictures are for the Convention we (I) did not go. They found her out at a small place Te re kol(?) not far away preaching for the Woman's Society and ordered her to stop Preaching. And she did not. She has been beaten repeatedly both there and here. Whether this offense is a new one or hanging over from Tuk Chun when they failed to find her after the bell ringing incident which you remember.

Then our Kim Pyung UN -Mrs Gillis former Bible woman followed her wealthy son in law to Chun Hua and she was put up too. They brought her back and accompanied by five policemen asked permission first (but I was not at home) and searched her room. There was nothing on hand, of course, it had been all prepared for the visit. Kim Ssi had sent word back to do this. Perhaps, if her son-in-law has some severe trouble he and his siming brother (Chay Myung Chun's brother-in-law) will repent. Kim Ssi was here a while and they took her back to C. H.

A father of a student brought word yesterday from Sak Chu that when one is under suspicion or guilty of a crime (in the eyes of the police) they are going to quietly dispose of the man. A member of the Christians was so discovered and taken out to a riverside and to the man's surprise was being tied. He inquired the reason for this when the tying was insufficient for some reason, he made his escape by plunging into river and escaped, and so sent word back to the community, warning them. Sak Chu was where the lovely new church was burned and the money was not all paid in yet. They now have upwards of three hundred now worshipping there again. One of the West Circuit Helpers said to me the other day, "It is strange, every church that has under gone persecution new people are coming in. But other churches are dead."

I heard from Mr Mowry this morning this tale. A father and student were on their way in yesterday, I suppose it was, and they were stopped at the river by several police men. All the usual questions were asked. The father was left at the river bank and son was taken for thoro searching and cross questioning. After sometime they took him to the river and tried to make him own that he was a member of the Young Men's Association of Korea. But denying this he was being forced to tell the names of others that belonged. The torture was -they took him out into the water and held his head under water until almost suffocated -and again and again as each time he was freed and would struggle for breath. He arrived to tell the tale! ! !

Perhaps Dr. Bigger's tale has reached you. His fine young Assistant was arrested together with several others in Kang Kai for "reading an Independent newspaper". About four the next morning Doctor was called down to resuscitate Dr. Kim. They had about drowned him out of water, but he got the treatment all the same. They had poured water down his nostrils again and again, besides the accustomed beatings until he was not responding to the usual prison restoratives. The villain in charge was worried (he probably was not such a bad villain) but he was worried and sent for Dr. Bigger. He is recovering. The said villain received a good scolding, being a Japanese he would not lose his job. Dr. Bigger learned that it was entirely against the wishes of the prison Master that he was calledn

Nakamura has been transferred to Syun Chun! Good enough they have him moving, I am sorry for them, especially as the College boys about fifteen in all are up there in his grip. A bomb was put off (so the police say) there was no sound, and the inquisitive Americans next day went to see but they only saw a little break in the stairway inside.

Beating has been done away with as a punishment but it put on extra in the preliminary examinations. I saw a member of Central Church who had been beaten four or five days previously. The Koreans are not telling on the other. They are much bolder, and they have surely got Mr Japanese on the run. This man had had the usual irons applied to tie the arms back and he was surely a sight down his arms. The flesh was torn where the irons had bound him. He was accused of having harboured a woman, political refugee. Also Yi SsiKwun un(?) of Central was taken at the same time. She is middle age quite stout and heavy in build. She also was beaten twice for same offense, perhaps not handled quite so rough as the man--but during one examination, perhaps more, she was stripped of every garment. Both of these people were in my room the day after their release. I was out into the country at a class the last of August returning on the thirtyfirst.

JAPAN THINKS SHE OWNS THE KOREANS! - - - Who will disabuse her mind of that fact?

W

Why I am particularly writing this to you is that the prevailing sentiment is that the persecutions seem to be more particularly on account of the faith of the Christians.

The Japanese are getting desperate that is true. Some shooting has been done. We believe that some of the dynamite laid under the steps of places and "discovered by the police in time" is put there by themselves.

The Koreans all know that the Japanese are scared. A man was being searched one thing after another came out of his pocket, suddenly reaching his hand to his back in the belt was a rather queer looking long thing, he pulled this out and as suddenly faced the policeman who frightened fell back a pace throwing up his hands. I heard another similar case down at Nong soo Kol Class. Can you not hear the Koreans laugh as they hear it?

Kil Chin Kyung will probably be in U. S. A. soon. The avenues of escape are just about all closed up, but they are moving still, tho very slowly. It is one large prison for them.

It was funny about the Congressmen. The very wise Japanese made a bigger time over the American Congressmen by their secrecy than otherwise. I went to the country on that day and took some extra bartlet pears to treat them-but lo!- empty cars. They were met later but no opportunity was afforded. One member wished to drop out, but he was discovered in time and hustled back on the train. Word had been sent to them in advance and one no doubt was planning to slip off. There has been more newspaper talk than if they had not been so mysterious. Imagine our best, the entertaining Pastors and Elders who were shut up in the vilest part of the police station for that very hot week so that they could not arrange any reception. About twenty people to a kan! It seriously affected the Pastors.

One hundred and thirtyfive new students in the Academy. Pretty good for the second term? -some topknots among them. Miss Snook has to give up the Specials, and turning away besides. This has made the appeal all the stronger for us to have a day school even if for only a few. It can be done, and we are waiting the decision of Ed. Committee. The work department is turning away worthy cases. The whole plant is getting along finely. The sooner the Station sets me aside for this work the sooner will the extra worker be secured.

The chestnut burs are cracking open but warm weather prevails. All Korean crops are a success. Dr. Bigger and family are in town for good-at last. So many foreign children are in the school dormitory that Miss English and Miss Boyer have to move out. There is such a different atmosphere somehow. Is it a calm before another storm or is it-"after ye have done the will of God ye shall inherit the promises"?

This is not an assigned letter, but I have tried to think of some news. Every seems well. I sent some Seoul Presses to Miss Best, trust they reach you. You had better hurry or all will be so changed you will not recognize the place or people.

My best wishes for a very beneficial furlough,

I remain

most sincerely

Recognitions of Korean Independence.

Japan and England and other countries in their treaties with Korea for help and commerce recognized the lasting independence of Korea and the right to govern herself. A record the treaty between U.S. and Korea was made in Seoul on May 22, 1882. In this treaty it is stated that if either of the two nations encounter disturbance or oppression from other country if that country reports it to the other, the other, in order to show its friendship for it, will use its strength to the advantage of the oppressed nation.

In April 17, 1895 at Shimonoseki Japan demanded of China to give independence to Korea and the right to govern herself, and in Jun 3, 1902 the first contract between England and Japan they recognized the independence of Korea, and finally in 1904 in the league of protection between Japan and Korea, Japan agreed to protect the independence and country of Korea.

Japan's violations of Korean Independence.

Japan has violated the above agreements.

Japan by deceit and her crafty power in Aug 29, 1910 executed the agreement for the union of Korea with Japan and forced the Korean Emperor to give up his rule to the Emperor of Japan entirely and forever, thereby placing the people of Korea entirely under the hand of the Japanese Emperor.

The oppression of the Korean People.

The Korean people rose up in bitter opposition to this way of Japan's violating the independence of Korea and

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the annexation of Korea to Japan and sacrificed the lives of many thousand of people and from that time there has continually been carried on this opposition. This opposition grew more intense day by day and month by month, due to the barbarous rule of Japan. The cruelty and oppression by Japan has been so bad that it might be said that it was worse than Germany's treatment of Poland. Japan not outwardly but really intends to make a part only of the Japanese empire.

In carrying out her plan she used the most cruel methods. She laid two of plans to destroy men who had patriotism for their own country by destroying the love for country and the language and the glorious varices of her history.

These two plans were the disturbance of the financial condition of the people and their education. Therefore any science was not allowed to be taught above a certain prescribed degree, and permission was positively forbidding to teach the Korean people any thing that Governor General Teranishi deemed injurious to his rule. If there should be any transgressions of his will it was severely oppressed.

The prohibited Korean students going to Europe or to America, even going so far as to prevent the sending of school expresses to any who had gone abroad. He placed a Japanese steward in the home of some wealthy Koreans to oversee their wealth and the home affairs. In the Japanese banks where any sum of any amount was drawn it is necessary to tell for what the money is to be used and the necessity for drawing it or it was refused.

Conditions Since the beginning of the Independence movement.

On the first of March 1919 the people of Korea started the agitation for independence from Seoul which out through the whole of the thirteen Provinces and every one old and young joined on the demonstrations. On that day the gendarmes by rifle and sword killed

and beat and arrested the people who gave vent to their enthusiasm for their country. After in every place where there was any demonstration, gendarmes were sent and people were beaten, injured and killed and houses were destroyed.

After that they published in the newspapers of Japan and other papers that the disturbances were all agitated by disaffected Koreans who had gone off to other countries and men who did not know the true condition of things in Korea, saying that people in Korea were happy and satisfied with the rule of Japan.

In the orders from the Governor General and the decree from the Emperor of Japan to the Korean people it was said that the people who had left the country had stirred up the people to say that in order to prevent any more outbreaks that he would double the force of the soldiers, and that he would institute a Government here the same as in Formosa.

In Seoul and other places merchants in order to show their sympathy for the independence movements and their opposition closed their shops for certain periods and on certain days. This was treated as a great offense and soldiers and policemen forced the street knocking down the doors of the shops beating the shop keepers and in some places taking away the merchants' permits to do business. Police-men were increased two or three fold, and when the shops were closed Japanese merchants and a class of low citizens were dressed up in police-like clothes and furnished with weapons and appearance of the police.

Opposition to the church.

They blocked the way for the work of foreign missionaries, and hindered the Christian schools which are an organ of the church.

After the breaking out of the movement they treated the foreign missionaries the same as Koreans and at night searched the houses of the missionaries and arresting some and

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even imprisoning and penalizing.

In some cases, in order to do away with churches church buildings were burned, and torn down and in some cases buildings were entered and the furniture broken up or burned up together with pictures and desecrating the building in general and behaving in a barbarous way impossible to describe.

During the demonstrations a police man or gendarme often accosted a person asking him whether he was a christian or not. If he was not he was usually released and if he was a christian he was always arrested.

In Suifu on after the christians were ordered to meet in the church the church doors were shut and the building set on fire.

In Kwaksean some members of the Chem do sect were shot in the church.

Movements were made to prevent the treatment of christians hospitals of patients wounded in the demonstrations.

Often policemen and spies come to the churches on Sunday and reported that things were said about the government and consequently many arrests made. Arrests were also made for praying for those that are imprisoned on account of the independence movement. People were forbidden to take up offerings for the families of any imprisoned.

A certain American visitor after going out to the Kwaksean church to investigate conditions gendarmes beat up the church officers who entertained him to tea.

In Piyong Kon at the instigation of the government officials on threat of being killed drove out the pastor of the church and christians, keeping them away from their homes for several days. On a Sunday after a certain woman had returned to her home a couple policemen entered home, ordered her to pray and after she refused down to pray beat her so badly that she was sick for about three months afterward.

Whether they had taken part in any demonstration or not the police took the names of the christians and went to the homes and beat up men and women and children, so that in some cases the people were sick for months afterward. On the days of public house cleaning they came especially to the homes of christians and beat up the inmates and sometimes

have taken some domestic animals that belonged to the
 home, and sold them. Permissions for conducting revival
 meetings and preaching on the streets have been refused.
 This summer at Long Beach where the students of the Union
 Christian College were there were about many in the town. A
 member of policemen and yard owner hid at the rear of
 the platform when the meeting was held and after the meeting
 had begun rushed upon the assembly with loud shouts
 and pointed guns frightening the crowd and in an effort to get
 away a large number were seriously injured and one child
 of 15 years old was killed. At many other places on their trip, it
 was a continual interference by police to holding meetings.

During the past year when the men of the houses had perhaps
 fled because of police surveillance, police went to the houses
 tried to force the women to tell where the men had gone, and
 upon bitter refusal or inability to do so beat them up and
 in some cases strapped them in the abdomen with spears and
 cases of violations of the women are known.

Condition in Prisons and Police stations
 There have been many tens of thousands of people in prison
 because of the demonstrations. The prisons were so crowded
 that the men could not sit down and they slept sometimes
 took turns in getting in a position to sleep and their only
 in a half lying half standing position. There was an immense
 amount of beating of the people arrested during their ex-
 amination which in many cases resulted in death.

Also sometimes the dead body was not sent out to the
 relatives but buried in the premises. The prisoners were
 not allowed to talk to each other in the prison or police stations
 and if there was any mistreatment the people were taken out
 and cruelly beaten. The sick were not given treatment
 until they came to a very serious condition. They were also
 beaten up because when taken out by a policeman to the
 W.C., the policeman said they were too slow in excreting.
 In the examination of women their clothes were stripped
 off their hands stretched out to the side and policemen struck
 their bodies with cigarette stales or hot iron. In the
 police stations there have been cases of the night
 guards entering the rooms of the women and
 molesting them.

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Political prisoners were imprisoned together with robbers and murderers. Relatives of the prisoners obtained permission to see them with great difficulty and even when it was given was done with a great deal of cursing the applicants. There are many cases of beating severely of Christians in the prisons for praying.

At one time a poor innocent person had received a severe punishment in the prison the men who were with him were heard weeping. Guards called them out, made them bow down on the ground and then gave them a severe beating with sword breaking the arms of some and wounding others in many ways.

In some cases food was not given and prisoners reached a nearly starved condition. In winter some have frozen to death, there being no fires in the prisons.

Men have died from freezing because they had to travel out in snow and ice barefooted and with very little clothing. Sometimes the amount of food given was so small that the men even ate the bit of paper in which the food was wrapped. The food that was sent in was full of small stones and sand so that it was scarcely eatable.

This sort of treatment is more that of a dog than a man.

Our earnest request

Sad is our fate! We a people with a history of about 5000 years have been forced under the hand of this brute nation of Japan. We have begged God for deliverance and God has heard us and in the declaration of President Wilson of the self determination of peoples it came to us as water to a man dying of thirst, and we rose up spontaneously last year against this hated rule with one voice that that nation might reform, but have only seen that other people according to the brightness of ideals that other nations have set for the world. But that cruel and evil minded people does not pay any attention to the trend of the world for lasting righteousness but is crawling for its own selfish interests; it pays no attention to the treaty for the protection of Korea as made at Shimoda and the promises made before and after that time: it is making of our

land a colony for her own people and driving us out, or making
us slaves to her own people and government. They have
killed us who have had no weapons or arms of any desc-
ription. It is impossible for us to tell how much we sat
down and longed for death, of the heaping up anger stir-
red up in our breasts, and waited for the time for our de-
liverance, and how we with firm set faces spent the past
years in anger against this bill.

We beg of you the Congressional party that you look
with sympathy upon our down trodden condition and
that when you return to your country that you use all
effort to recognize the independence of our country.

Representatives of the Young
League of South Pyeng An Province.

Letter to be presented to Congressmen

Sept 24th 1920 - but failed -

Koreans not allowed within 100 yd
radius of Station

K&M Division POLY-VU
Torrance, CA 90503 # PVR119

WELCOME TO AMERICAN CONGRESSIONAL VISITORS

5/17/20

We are glad that many foreign visitors come to Choson of late. Especially are we pleased to welcome here visitors from the United States, because Japan is closely related to that great republic, geographically, historically and economically. We desire to have as many Americans as possible come to see and study the conditions obtaining here, because we are confident that their visit will result in the promotion of better understanding and closer friendship between the two nations.

Today we have the pleasure of welcoming here a party of American Congressmen. Though their visit is very short, we hope our honored guests will fully enjoy it and depart from here carrying with them a pleasant memory of this city.

Last year a great many false reports concerning the Korean situation found their way into the columns of the American press. The Japanese were represented as being oppressors of the Koreans and were charged with all acts of brutality. Oppression and brutality existed in the ~~peninsula~~ peninsula but it was before Japan undertook the administration of it ten years ago. It was the Japanese Government that stamped out all evils resulting from official corruption. It is true that during last year's disturbances deplorable excesses were committed at several places both by Japanese and Koreans, but considering the intensity of feeling roused thereby the Japanese deserve more commendation than condemnation for the moderation they showed towards the recalcitrant Koreans. In accusing the Japanese of brutalities the enemies of Japan had so few materials to support their charges that they had to resort to fabrication a glaring example being the now notorious faked photograph showing Koreans tied to crosses and shot at by Japanese soldiers.

We do not say, however, that the Japanese were entirely faultless. Doubtless they committed many mistakes in their work of uplifting the Koreans. They ~~were~~ were trying to correct such errors as they recognized. If our esteemed visitors find any others we are still unaware of, kindly call our attention to them and we shall try to remove them. We invite our guests to observe all that we are doing for the benefit of our Korean brothers and sisters and venture to ask them to give us their frank opinions and suggestions.

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Welcome to the Congressional Party.

In the name of twenty million Koreans we extend our heartiest welcome to the congressmen who are just entering our land, coming as they do from a great country, a country that Nature has endowed with the awe-inspiring Rockies, with mighty rivers and opulent prairies; a country that has produced men like Lincoln and Washington; a country that has for its foundation liberty of conscience for all its people; a country which is in the vanguard of humanity as regards freedom and justice.

When it was whispered that the party was coming there were many hearts that leaped with joy and gladness and we are among those who have been counting the days until their arrival, like children waiting the return of their mother, impatient as one who waits for his beloved,

We have no bouquets in our hands nor honied words upon our tongues. How then are we to manifest our gladness? Shall it be by a handshake or by the kiss of Bible times? Neither, we think, by the simple overflowing of the heart with gladness.

It was our brothers from over the sea who first dispel the feeling that comes when you have seen the fact that America has been from its earliest days a refuge for the oppressed. How many have escaped from the land to find freedom of conscience in the vastness of her great domain, and relief from oppression among a great people! This is why America has been loved and respected by the troubled and the tyrannized. This has not only been found to be true in the past, but it is even more so now, because the people, the world over, who are groaning under violence and oppression are looking to America for succor. America is their cynosure and their hope. We who bear upon our back a sad history and carry in our embrace an unsatisfying present, find ourselves overwhelmed with our feelings as we meet you.

Looking back we find that this great republic which you represent is not only joined with us in a treaty of friendship inspired by the spirit of peace and of freedom but its great people spared neither their money nor their efforts in order to send us the Gospel of Life and to provide us with schools and with hospitals. The twenty million Koreans, who had lost through despotism and class distinction the opportunity of development, have received the Light and found the eternal value of life. Is there a hope for Korea? It is through the lonely Son of Man that we have it, and we wish to express our thanks to the people whom you represent.

You have not only the honor and distinction of having awakened Japan from her peaceful slumber of isolation and of introducing her to modern civilization, but you have also brought to us the enlightenment of life. We are not a people that is wholly Christianized and a society complete in itself, and we are filled with remorse and shame, but nevertheless we welcome you as brothers from a land where our esteem has found its way even through the wide expanse of the mist and waters of the Pacific.

Brothers we call you, not because our earthly circumstances match yours, but because we are such before God, who is no respecter of persons. To be brothers before God means to have the same ideals and aims in life.

What is it that you see in Korea? Dingy houses, unsightly streets, rough roads and denuded hills. By these you can know the oppression of the past and the crampedness of the present. These are the things that may be seen by the physical eyes, but the hopes and the endeavors of the twenty million souls can be discerned only by the spiritual eyes.

What is uppermost in the hearts of the Korean people and what they are ready to make sacrifice for is the principle of democracy. It is realized that to change the barren hills to a verdant paradise, to transform unbeautiful society to one of liberty, pride, love and intelligence, to bring out man's faith in God and to make man's life worthy of man there is nothing else but the spirit of Democracy. It is fundamental that vegetation requires rain and dew for its growth and man requires freedom for his development. This is what you and your forefathers have already known and what the experience of your nation has taught. Though our circumstances are poor and lowly, we realize that through truth and endeavor and the spirit of democracy man can achieve emancipation and individual liberty which in turn will usher in other blessings and give glory to God. These things constitute the faith and hope of the Koreans. The dreary and desolate surface contains a life that is throbbing and active.

Our hope is that you, our brothers, will carry our hopes to those in your home land so that they may rejoice and labor with us in and for the common object. Though the great ocean separates us geographically there can be nothing which can separate us in our love and common ideals. In conclusion we wish you and your people in the years to come greater and greater prosperity and God's richest blessing.

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SEPTEMBER, 1920

Vol. II., No. 7

THE BALANCE OF DEBIT AND CREDIT IN THE FAR EAST

By FRED A. DOLPH

The writer accounts himself an expert, from force of experience, in the psychology surrounding debtors and creditors and their relations with Financiers, called Bankers and Brokers by the humble and lowly. At least fifteen years of my life was spent in obtaining loans and credit for utilities, albeit must be admitted that the greater part of the time was consumed with "attempts." At one time or another I probably have visited the office of every Financier of consequence in America and England, and if necessary could describe their offices, particularly their outer offices, with great detail, down to the last calendar and desk pad.

My success or failure always turned on whether the project met, or failed to meet, the requirements of three or four fundamental rules, that the Financier always applied as his "first principles," until I have come to believe that the whole world of finance and credit is controlled by a few set rules that experience has found to be infallible.

So, from the constant ringing in my ears of these "first principles" for fifteen years, it is natural that I should apply those principles to the solution of questions in the Far East. After all, in the final analysis, the situation is financial, and if these ordinary, fundamental rules, that have always unerringly controlled business and financial affairs, still hold true, the solution is inevitable and certain.

The financial phase of the question is easily understood and the information is accessible. Patience and industry only are needed to assemble the facts; and, when assembled, the every-day business man is just as good a judge of what must happen as the wisest statesman, or the wiliest diplomat.

It is conceded that the disturbing element in the Far East is Japan; whether for good or for bad, need not be decided, or even questioned, until after we ascertain just what Japan's own status is. In fact, whether it is for good or bad, will be determined in the process.

1.

In ordinary affairs, the Banker asks the Wholesaler applying for a loan, and the credit man for the wholesale house asks the retailer applying for a line of credit; what business, if any, he is engaged in, outside of his regular business.

If it develops that he is engaged in outside business; that he is using borrowed capital for the purpose,

and that the outside business is being conducted at a loss, he will be denied credit until he liquidates his outside interests and gets back to his regular business.

Japan is just exactly in that position. Her regular business is to operate Japan. She has engaged in outside undertakings, and has borrowed outside of her own nationals, not only an amount representing the full value of those outside undertakings, but an amount representing twice their value; and when the overhead expense of policing and military protection for those outside undertakings is considered, they are being operated at a loss of over 100%.

The average business man and the Banker, considering matters of this kind, insist upon having the exact figures before them; accordingly, I have compiled the following Schedules from Japanese statistics, arranged with special reference to this phase of the question:

JAPANESE LOANS AND INVESTMENTS OUTSIDE OF JAPAN

Borrowed by Japan Outside

Foreign Loans now held in England, France, Italy, Belgium, Holland and the United States	\$669,396,905.00
Add South Manchuria Railway Loan, guaranteed by the Imperial Government of Japan	60,000,000.00
	<hr/>
	\$729,396,905.00
Deduct War securities of above countries absorbed in Japan, during the World War.	171,263,445.00
Total	\$558,133,460.00

Undertakings Outside of Japan

In Korea, as per details in separate schedule following	\$11,835,765.00
In Manchuria, as per details in separate schedule following	106,884,792.00
In Mongolia, as per details in separate schedule following	23,800,000.00
In China proper, as per details in separate schedule following	150,330,000.00
Total	<hr/>
	\$292,850,557.00

EXCESS OF MONEY BORROWED OVER MONEY INVESTED	\$265,282,903.00
----------------------------------------------------	------------------

SCHEDULE "A"

Japanese Investment in Korea	
Railways, including Trams	\$38,848,123.00
Oriental Development Company	3,500,000.00
Lumber, Mines, Salt Works and other Industries	1,610,124.00
Water Works	3,472,996.00
Roads, Bridges, Harbors and other Municipals	22,712,392.00
Total	\$70,143,635.00
Credit Korea with excess collected in taxes by Japan, and share of Korean Government in dividends of Oriental Development Company, Railroads, etc., Ginseng Profits and National Forests confiscated.	58,307,870.00
TOTAL NET INVESTMENT IN KOREA. . . .	\$11,835,765.00

SCHEDULE "B"

Japanese Investment in Manchuria	
South Manchuria Railway for Railway proper	\$35,199,905.00
Industrials, Utilities, Collieries, Harbors, Hotels, Farms and Buildings owned by Railway	28,376,837.00
Kirin Forestry Undertaking	15,000,000.00
Forestry Undertakings by Okura Kumei. . . .	15,000,000.00
Penshi Iron Mines	2,500,000.00
Loan to Fengtien Province (Unrecognized by China)	2,500,000.00
Loan to China for Kirin—Chang-chun Railway	3,458,050.00
Loan to China for Mongolian extension. . . .	4,850,000.00
TOTAL INVESTMENT IN MANCHURIA. . . .	\$106,884,792.00

SCHEDULE "C"

Japanese Investments in Mongolia	
Loan to China for Manchuria and Mongolia Railway, connections into Manchuria and China. In reality feeder for South Manchuria Railway, owned by Japan.	\$23,800,000.00

SCHEDULE "D"

Japanese Investments in China Proper	
Boxer Indemnity	\$23,200,000.00
Railway Loans	
Nanchang line	\$ 1,150,000.00
Shantung (not recognized)	23,000,000.00
Mukden line	155,000.00
Kiukiang line	2,452,000.00
Ki Hwei Ry. (not recognized)	10,000,000.00
Peking Sui Yuan	2,000,000.00
	38,730,000.00
General Loans	
1915, Central Government	250,000.00
1917, Central Government	2,500,000.00
1918, Central Government	4,850,000.00
Printing Bureau	1,000,000.00
Yarn Purchase	500,000.00
Tai-hei Kumei syndicate	7,000,000.00
Telegraphs	10,000,000.00
Bank of Communication	10,000,000.00
Wireless	1,500,000.00
Military	10,000,000.00
2nd Re-organization. . . .	9,700,000.00
Grand Canal	2,500,000.00
	59,800,000.00

Provincial

Kuangtung Province. . . .	2,550,000.00
Shantung " "	750,000.00
Hunan " "	1,000,000.00
Fukien " "	1,000,000.00
Chihli " "	500,000.00
Shensi " "	1,000,000.00
Hupeh " "	500,000.00

7,300,000.00

Industrials

Hankow Paper Mill	1,000,000.00
Hankow Hydraulic	500,000.00
Tientsin Spinning	300,000.00
Kiangsu Iron Mines	1,500,000.00
Han Yeh Ping Iron Co. . . .	15,500,000.00
Peking Telephone	2,500,000.00

21,300,000.00

TOTAL INVESTMENTS IN CHINA. \$150,330,000.00

Note:—\$87,830,000 of above loans and investments are not recognized by China because not made with approval of the Central Government. Total foreign loans and investments of all countries in China, including "Unrecognized" loans by Japan, is \$1,061,938,437.

The foregoing schedules show that Japan has expended \$558,133,460 of "Borrowed" money, and only has \$292,850,557, in actual value to show for it. There has been an economic loss, some where of \$265,282,903. Either her own business, of operating Japan, is running at a loss, or there has been that much overhead in operating her outside undertakings. No self respecting Japanese will admit that they have been obliged to borrow money outside to sustain their own country, and so the loss is conceded to be in the outside undertakings.

It is a plain case of attempted domination and control by Japan in these outside countries, and such things, whether usurping and selfish, or whether altruistic, cost money.

The only difference is that the usurping and selfish kind faces mass-anger and resentment that must be met by force and oppression, with attendant atrocity, brutality and injustice, all high priced commodities in a money as well as a moral sense, and such a course costs more.

Large forces of armed soldiers, gendarmes and police, and patrolling navies, are expensive. Hired executioners, floggers, assassins, and other supernumerary punishers and oppressors, must be well paid. It costs money to build and maintain jails well filled with prisoners, and where the prisoners are political, charged with no crime except love of freedom and their country, the activities of their relatives and friends particularly, and of sympathizers, are bound to be doubled and trebled, so that the cost increases with mathematical progression in an endless chain.

Then there are the questionable expenses that always attach themselves to such a policy. Corruption and dishonesty thrive in such an atmosphere, and wipe their slimy trail over all, searching for money.

The usurping selfish policy requires well organized spy systems, with high paid executives and operative

and a rigorous censorship must be maintained at all costs, for the World must not know what is going on. Its ostracism would be disastrous, and is a matter to be reckoned with. Yet, how futile it all is. A dead loss—for the World will know and must know eventually.

Japan is attempting just such a policy in the Far East, and is operating on "Borrowed Capital." For the benefit of the every-day business man and the Banker, let me emphasize—"Borrowed Capital." She has seized Korea, the three provinces of Manchuria, and three Provinces in China proper—Shantung, Fukien and Hupeh; an area of over 600,000 square miles, five times as large as Japan; with a population of over 100,000,000, twice her own population; and with natural resources at least eight times her own.

Japan must protect herself in this vast territory against the intense, active hatred of an overwhelming horde. She must prevent that portion of China, as yet unoccupied, with her teeming millions, from coming to the aid of her oppressed citizens in the occupied territory; and she must prevent Siberia on the north from being occupied by an antagonistic Power, to the extent of herself occupying and policing Siberia, if necessary, thus doubling or trebling the cost.

Let me emphasize again—every dollar that Japan has spent in this policy, and every dollar that she has invested in this vast territory, and every dollar that she will spend and will invest in the future, has been and must be "Borrowed Money."

The question is, how long can Japan stand the expense? How long can she continue to operate at a loss and retain her credit? A halt will surely be called when Japan's creditors become conscious of how she is using their money, irrespective of that inevitable law of finance that you cannot borrow money indefinitely to conduct any undertaking at a loss. When Japan has spent herself, and it looks as though she had already done so, the whole turmoil must necessarily settle down in the Far East, to each Nation minding its own business and governing itself according to the will of its own people; Japan included, which means an end to her autocracy.

This can be done. China and Korea governed themselves for over forty centuries. It is a question as to which is the oldest nation in the World, and as to which has given to the World the most in fundamental arts and inventions. We may criticize their former manner of government, and may not approve of their customs, their habits, and even their style of dress. The Chinese queue and the Korean top knot may seem to be unnecessary appendages; but it is all none of our business. Their government, their customs and their manners are their own, and no doubt they love them and cherish them, as we do ours.

In any event, both Korea and China have made their best bid for our esteem, by both adopting the republican form of Government and declaring against autocracy. The World is due to welcome them back as free nations. It is inevitable.

Japan claiming the right, as she does, to control and dominate the destinies of the Far East, it is fair to analyze her own conditions, and what foundation there is for her claims.

She cannot dominate because of her size, for she only has 147,000 square miles out of the 3,400,000 square miles she seeks to dominate. She ought not to control because of her population, for she only has 57,000,000 out of 327,000,000. She cannot control because of superior intelligence and education, because there are probably not over 20,000,000 people in Japan who have a real education, as against four times as many on the main land of Asia. Trade and Commerce do not give her precedence, because the trade, commerce and productions of the Asia main land, far exceed those of Japan. It is not a question of natural resources, for the resources of Korea and Manchuria alone, without reference to the vast resources of China proper, are double the natural resources of Japan. It is not a question of better credit with other Powers, for China has a line of credit and loans with other Powers, nearly twice as large as that of Japan.

If Japan cannot dominate for any of these reasons, then she is driven to say, that she must dominate for some selfish reason, and this leads us to consider a second condition.

II.

In ordinary business affairs the applicant for credit might say to his Banker or to his wholesaler: "The exigencies of my regular business have driven me into these outside enterprises. I am a printer, for instance, and print paper is costing too much, and I have been obliged to go into the manufacture of paper on my own account; or I am a hotel man and farm products are too high, and I had to buy a farm and raise my own produce."

Even then, he would face the same old question of whether the ultimate cost of his print paper, or his farm produce, considering his overhead, was not greater than before, and nine times out of ten, it would be proven that it was.

So it is with Japan. Even if she does think and claim that there is a necessity for more territory and more natural resources for her increasing population, the \$265,000,000 that she has lost in her operations in Korea and China, and the \$400,000,000 that she has just spent in Siberia, according to her own statements, a total of \$665,000,000, would supply at least one-third of her population with all of the necessities of life, or would pay the ordinary items of her annual budget.

But let us look at this supposed necessity for expansion into Asia, urged by Japan. At about the same time that this policy was inaugurated, Australia had passed certain laws restricting Japanese immigration, and the matter was the subject of interchange of diplomatic notes, and this is what the Japanese Foreign Office, familiar with all of the facts, said at that time in a note, dated September 11, 1901:

"An impression seems to exist in some quarters, and to find voice in certain sections of the Australian press, that Australia is in danger of an influx of Japanese immigrants. I have already endeavored to show that this impression is altogether erroneous."

The prior note to which the Japanese Foreign Minister alludes contained this statement:

"As Japan is under no necessity to find outlet for her population my government would readily consent to any arrangement by which all that Australia seeks, so far as the Japanese are concerned, would be at once conceded."

We must, and we do give all faith and credit to the veracity and sincerity of the Japanese Foreign Minister in making these statements to the effect that Japan is under no necessity to find outlet for her population.

This is the real inside opinion of official Japan private Japanese citizens do not flock to the Asiatic and the average Japanese citizen is evidently of the same mind, at least so far as Asia is concerned. Japan prides herself upon keeping an accurate account of her residents abroad. The total given in the last Japan Year Book of 1920 is 376,780, of which nearly two-thirds, 221,463, reside in the United States. The countries that Japan seeks to dominate and exploit for their benefit; rather, they prefer other countries, so that expansion into Asia, affords no practical relief for Japan's over population, because her citizens will not emigrate to a country that is already over populated.

Japan is no doubt facing the same difficulty, in a measure, that we have in America. There is the same crowding into cities and abandoning the country, and the same tendency to avoid the development of natural resources by agriculture, mining, etc. I dare say that in northern Japan and Saghalin Island, there is the same undeveloped space that we have in the West and the South, and that the abandoned farms of New England and the East have their counterpart in Japan. Certainly she is no worse off, with respect to over population, than many European countries.

Japan has protected herself from immigration, properly enough, by adopting laws even more restrictive than the laws of California, Australia or Canada against Japanese immigration. She has followed our example and our remedy, to face the same difficulty. We do not complain, and certainly she is not in a position to. What is fair for us, is fair for her, and vice versa. It is plain that safety for present and future Japan, lies in her own development, and not in expansion into outside undertakings, and that the inevitable rules of finance and credit will force that policy.

III.

In our ordinary affairs, the Banker or the credit man for the wholesale house, finding that the applicant for credit has already submerged himself in outside undertakings, might from personal considerations for the welfare of the applicant, make further inquiry into his exact status.

The applicant's condition would be considered hopeless, however, if it should develop that he has

co-investors and co-creditors in his outside business that his nominal interest is only about 14% of the whole; that he is in fact a creditor of his co-investors for twice the amount of his investment, and that he has taken the advantage of his co-investors, and seeks an unlawful preference, by seizing and attempting to control 99% of the security and property of the joint undertaking.

He is surely going to face dissension and withdrawal of his own credit and financial ostracism, the moment his co-investors become conscious of all that he is doing, and he will be compelled to liquidate, and at a great loss.

Japan's situation is just that. China owes the world, outside of her own nationals, according to her last statement, ending with the year 1918, the following:

War Loans, Japanese War 1896	\$156,535,565.00
Boxer Indemnities	301,776,090.00
Railway Loans	212,715,602.00
General Loans	240,581,180.00
Recognized Japanese Loans	62,500,000.00
Total	\$974,108,437.00

If we add to that the so-called "Unrecognized" Japanese loans of \$87,830,000, reported by Japan, but contested by China, we have a total of \$1,061,938,437.

Incidentally, these "Unrecognized Loans" present another difficulty and bone of contention, that may result in loss to Japan and probably will, in whole or in part. They represent loans made to Provinces of China, without the approval of the Central Government, or to industrials for which the Central Government has not in every case granted concessions.

It is claimed in China, that in many instances, Japan has made loans to Military Governors of different Provinces, that have been used to foment opposition, and in some cases actual revolt, against the Central Government. Of course, such loans are not going to be collected, except by force. Other "Unrecognized" loans have been made to industrials to exploit and devast the natural resources of China, with no return to China, and all such loans fall in the same category, as to collectibility, with loans made to incite or promote rebellion.

The securities of China, held in Japan, and Japan's investments in China, as per schedule already set out, total \$150,330,000, which is 14% of the total of \$1,061,938,437, including Japan's contested claims and loans. The uncontested loans and claims only represent about 6%.

All of the balance of Chinese securities, held outside of China, constituting at least 86% of the whole, are held in England, France, Italy, Holland, Belgium and the United States, the former holdings of Germany, Austria and Russia having been absorbed in War Indemnities growing out of the World War. These are the very same countries to which Japan is indebted \$558,133,460, almost four times her holdings in China.

Japan holding only 14% of the securities, and those holdings only nominal, if she paid her own debts; recognizing no principles of fair dealing, either with debtor or co-creditor, has seized 600,000 square miles of territory in Korea, Manchuria, and China proper, with a population of over 100,000,000; or over one-fourth of the wealth and natural resources of Asia, and with 2,700 miles out of 4,500 miles of the east frontage of China.

Japan's co-investors in China, holding at least 86% of the securities, as against Japan's 14%, for which they also furnished Japan the money, have possession of Hong Kong, Kuangchowwan, and Wei Hai Wei, mere spots on the map, with a total area of 795 square miles and a population of 752,000, and with less than 100 miles of China's eastern frontage, which is a great deal less than 1% of the security seized by Japan.

Japan has treated China as though she were a failing debtor, without any reference to her inherent rights as a debtor or her dignity as a Nation. One would say that China with her vast wealth, resources and population was a good enough debtor without security. At least the financiers of the United States have thought so, for the United States has no concessions or holdings of territory, of any kind, as security for its holdings in China.

When China wakes up, and when the creditors of Japan wake up, including our own dear old United States, something is bound to happen; and the least that can happen is that Japan, facing economic and financial ostracism, will be forced to liquidate her interests in Korea, Manchuria and China and get out.

IV.

Let us still assume the position of Japan as analogous to that of the individual in every-day life, applying to his Banker for a loan or a line of credit, which is exactly Japan's attitude in the world today. In such a case, Mr. Japan would reluctantly consent to liquidate his outside interests and to confine himself to his own business of operating Japan, and then would turn to his own country and its resources, as a basis for a line of credit.

Mr. Banker would say: "Now you are getting down to business and I would be inclined to extend you a line of credit on that basis, if it were not for one thing. Your government is an autocracy and there is bound to be discontent where people are governed against their will, or without their will. I cannot run the risk of revolts and repudiation, and of what is equally as dangerous to the safety of investments, the economic waste and poverty that follows in the wake of revolution."

Mr. Japan would reply: "But Japan is only nominally an autocracy, we have a Diet, and in fact a representative form of Government." The Banker would say: "My understanding is the other way around, you have a nominal representative form of Government and an actual autocracy. However, there

can be no misunderstanding between us on that score. I have here Ito's Commentaries on the Constitution of Japan. Your Constitution reads, referring to such articles as are apropos:

PREAMBLE

We hereby promulgate this law of State, to which our descendants and our subjects and their descendants are to forever conform.

The rights of sovereignty we have inherited and we shall bequeath them to our descendants.

When, in the future, it may be necessary to amend any of the provisions of this constitution, we or our successors, shall assume the initiative right to amend, and in nowise shall our subjects be permitted to attempt any alteration thereof.

ARTICLE 1

The Empire of Japan shall be reigned over and governed by a line of Emperors, unbroken for ages eternal.

ARTICLE 3

The Emperor is sacred and inviolable.

ARTICLE 4

The Emperor is the head of the Empire, combining in himself the rights of sovereignty and the exercise of them.

ARTICLE 5

The Emperor gives sanction to laws and orders them to be promulgated and executed.

ARTICLE 7

The Emperor convenes the Imperial Diet; opens, closes and prorogues it and dissolves the House of Representatives.

ARTICLE 10

The Emperor determines the organization of the different Branches of the Administration and the salaries of all civil and military officers, and appoints and dismisses the same.

ARTICLES 11 AND 12

The Emperor has supreme command of the Army and Navy and determines the organization and standing of the same.

ARTICLE 13

The Emperor declares War, makes Peace and concludes Treaties.

ARTICLE 14

The Emperor orders amnesty, pardon, commutation of punishment and rehabilitation.

ARTICLE 34

The House of Peers shall be composed of the Royal Family, Nobles and persons nominated by the Emperor.

ARTICLE 64

The expenses of the Imperial House, as now fixed, shall be paid out of the national Treasury and shall not require the consent of the Diet.

ARTICLES 70 AND 71

Provide that when the Imperial Diet cannot be convened the government may take necessary financial measures by means of an Imperial Ordinance, and that if the Diet should fail to pass the Budget, the budget of the previous year shall remain in force.

The Banker, after finishing his reading of the Constitution, would necessarily say: "I am convinced that Japan is actually an autocracy, and only nominally a representative government. I cannot conceive of a single thing that the Emperor cannot either directly or indirectly order done, or prohibit to be done, at will. The Constitution is binding forever and cannot be amended except upon the initiative of the Emperor.

No law can pass the Diet without passing the House of Peers, composed of members of the royal family and members appointed by the Emperor. None of them are elected or are representative in any sense. Even if a law should pass, the Emperor has absolute veto power, from which there is no appeal or redress. He can convene or dismiss the Diet at will, to say nothing of his retained right to determine the organization and standing of the Army and Navy, and the right to declare War and make Peace and Treaties at will, without reference to the Diet. We could not extend a credit where so much depends upon the will and perhaps the caprice of one man, selected by nature, and not by his countrymen."

CONCLUSION

In the final analysis, if Japan were an individual, it could not obtain a loan or a line of credit, according to known rules of finance and banking, without liquidating and abandoning its outside undertakings, and without changing its own form of government, or management of its affairs.

Japan faces economic and financial ostracism that will prevent her from borrowing. Her outside undertakings and policy of expansion cannot be conducted without loss, taking into consideration the enormous overhead necessary to maintain them. The question resolves itself into whether Japan can stand the drain, without credit. That she has been obliged, up to this time, to borrow money outside of her own resources and nationals, is sufficient evidence of the fact that she is driven to that last expedient. Neither a Nation nor an individual can continue to borrow indefinitely to conduct any undertaking that is being operated at a loss.

It is inevitable that Japan must get out of China and that she must give back to Korea her independence, because she is operating in both countries at a loss, on "Borrowed Money."

The past financial methods of Japan preclude her from further credit. European countries cannot loan her, if they would, and certainly the United States will not loan money to an autocracy, with which to oppress and annihilate sister Republics like Korea and China.

ENGLISH RELIGIOUS PRESS OPPOSES RENEWAL OF ANGLO-JAPANESE ALLIANCE

(From the Church Times, May, 1920)

"Within a few weeks the Anglo-Japanese alliance becomes terminable by either party at twelve months' notice. The question of its continuation brings up for consideration many questions of world policy. All but one of the original purposes of the alliance—the independence and integrity of China—have been removed by the war. Of the original objections to the alliance one at least remains as strong as ever—namely, the moral responsibility attaching to a Christian Power pledged to support the aspirations of a heathen nation. That is putting it very bluntly, but that there are real grounds for misgivings was hinted at in our paragraph last week respecting the treatment of the Koreans, who are now petitioning the League of Nations to restore their independence. Our remarks drew an interesting letter from a correspondent, who, pointing out that Korea has lived under her own kings continuously since B. C. 2200, says the real reason why the Japanese are so persistently harsh is that the influence on the thought and character of the natives exerted by Christianity is supposed to detract from the honor to be shown towards the Emperor, who, as representing the nation, is practically regarded as Divine. Our responsibility for the rule of terror in Korea arising from this conflict between Christianity and Paganism lies in the fact that the independence of this ancient civilized and self-contained nation of nearly twenty million souls was guaranteed by the Powers, including, of course, ourselves. In 1910, however, Japan was permitted by the other Powers to "annex" Korea. The result has been deplorable beyond words, and now that the relations between England and Japan are coming up for revision, we look to the Govern-

ment to reinforce the appeal for justice of these unfortunate people."

"In connection with our recent reference to harsh treatment of Korean Christians by the Japanese, a correspondent invites our attention to an exchange of questions and answers in the House of Commons last week. Mr. Harmsworth, for the Government, admitted that in April last Christian men, in the Korean village Cheami were ordered by soldiers of the 78th Japanese Regiment to assemble in the church, and that, the doors having been shut, the men were shot down and their bodies afterwards bayoneted. To complete their work the soldiery set fire to the church and most of the houses of the village. Apparently representations have been made to the Japanese Government concerning these methods of suppressing the perfectly reasonable and entirely pacific and constitutional protests which the Korean people are making against Japanese rule. The question was raised in the House of Commons last July by Lord Robert Cecil, but obviously the British Government can do no more than make representations. The Koreans have few friends in England. Thousands of them are in prison, and many have been tortured. And for what? The double crime of being Christians and loving their own country. With Ireland at our elbow we cannot very becomingly throw stones at Japan, but we can state the claim of the Koreans to protection from such outrages. Here is just one of those cases of the oppression of small nations that the League of Nations must take in hand. No one else has a title to interfere."

ANGLO-JAPANESE ALLIANCE

There have been written many articles in the British press for and against the renewal of the Anglo-Japanese Alliance. One of the leading articles appeared in the London Review of Reviews by Professor J. H. Longford, who advocates the renewal on the ground that many advantages will accrue for Britain by so doing. The burden of his argument is that the Alliance will guarantee British interests in the East without maintaining a large naval force in Asiatic waters. He further states that the safety of India and Australia will thereby be strengthened. The whole theory seems to be founded upon the belief that Japan will do these and many other kindnesses to Great Britain for philanthropic reasons and on the ground of good fellowship. But further on he makes this statement, which is rather startling in view of the fact that he has reposed such implicit trust in Japan's good faith in her international engagements in the first part of the article:

"If the renewal fails, Japan can still pursue her policy of annexation in China, unhampered by the obligation of previous reference to Great Britain, and what can be done to prevent her? What power on earth will undertake a war with her for the mere sake of securing commercial potentialities? Certainly not Great Britain, war-worn, financially exhausted, with her army already scrapped and her navy in the process of scrapping."

It is evident that Professor Longford is not altogether in sympathy with Japan's policy of exploitation and annexing of territories belonging to other people. He, however, admits that this cannot be stopped, at least, by Great Britain, owing to her exhausted condition after the World War. Then the best course is to go along with Japan and get out what she can through the grace and mercy of her Japanese ally. We are indeed sorry to learn that once the great British Empire has reached the point where she has to depend upon the once despised heathen nation of the Orient for preservation of her India and Australia, and is ready to yield her commercial supremacy at the same time.

For the sake of argument let us set aside for a time all questions of pride, principles and morals, and follow the Professor's suggestions with the hope of preserving the British interests in the Far East. But will the renewal bring about the result he desires? Japan's policy is "Asia for the Japanese." Whenever and wherever she finds any nation interfering with this policy or obstructing it, she will attempt to remove it by all means at her disposal, alliance or no alliance. Japan may not invade Australia or India by force of arms at the present time, but whenever she feels that she is strong enough to undertake such an enterprise she will do so in spite of the alliance. The first check she will put on British interests will be in

China, where "the products of Manchester and Sheffield" will have a very poor chance.

There is another angle to this question which Professor Longford, like other foreigners, seems to overlook altogether. He seems to think the Chinese are not to be considered in the question. It is true that China has heretofore not asserted herself in any problem involving the Far Eastern question, nor indeed, in her own affairs, so that no one has considered China as the country of the Chinese. The time is approaching when the Chinese will let the world know that they are still the owners of their country. Those nations which either directly or indirectly help Japan to Japanize China will have their names enrolled on the Chinese black list. The Chinaman may not or cannot fight, but he can boycott any nationality whom he considers as the enemy of his country or a friend of the enemy. If for lack of foresight or information Great Britain should identify herself permanently as the ally and co-partner of Japan, she will invite the enmity of the Chinese. Japan may force her goods into the throats of the Chinese at the point of the bayonet, but we do not believe she will do it for the manufacturers of Manchester and Sheffield. Besides, selling goods by this unusual method is rather unsatisfactory and costly.

Britain can be friendly to Japan without binding herself to a formal alliance, and we are still of the opinion the British people can protect their interests and their dominions without invoking the aid of Japan. From every standpoint the continuance of the Anglo-Japanese Alliance will be an indication of deteriorated quality of British statesmanship.

The Treaty of Alliance which was signed July 13, 1911, and will expire July 13, 1921, has been kept secret until this time, but it was made public a few weeks ago. Before either party takes any definite action on the matter, the treaty has been submitted to the Council of the League of Nations for its consideration and comment. The text of the treaty is as follows:

"Preamble

"The Government of Japan and the Government of Great Britain, having in view the important changes which have taken place in the situation since the conclusion of the Anglo-Japanese agreement of the 12th of August, 1905, and believing that a revision of that agreement responding to such changes would contribute to general stability and repose, have agreed upon the following stipulations to replace the agreement above mentioned, such stipulations having the same object as the said agreement, namely:

- (a) The consolidation and maintenance of the general peace in the regions of eastern Asia and of India;
- (b) The preservation of the common interests of all powers in China by insuring the independence and the integrity of the Chinese empire and the principle of equal opportunities for the commerce and industry of all nations in China;

"(c) The maintenance of the territorial rights of the high contracting parties in the regions of eastern Asia and of India; and the defense of their special interests in the said regions.

"Article I

"It is agreed that whenever, in the opinion of either Japan or Great Britain, any of the rights and interests referred to in the preamble of this agreement are in jeopardy, the two governments will communicate with one another fully and frankly and will consider in common the measures which should be taken to safeguard those menaced rights or interests.

"Article II

"If by reason of unprovoked attack or aggressive action wherever arising, on the part of any power or powers, either high contracting party should be involved in a war of defense on its territorial rights or special interests mentioned in the preamble of this agreement, the other high contracting party will at once come to the assistance of its ally, and will conduct the war in common, and make peace in mutual agreement with it.

"Article III

"The high contracting parties agree that neither of them will, without consulting the other, enter into separate arrangements with other power to the prejudice of the objects described in the preamble of this agreement.

"Article IV

"Should either high contracting party conclude a treaty of general arbitration with a third power, it is agreed that nothing in this agreement shall entail upon such a contracting party an obligation to go to war with the power with whom such treaty of arbitration is in force.

"Article V

"The conditions under which armed assistance shall be afforded by either power to the other in the circumstances mentioned in the present agreement, and the means by which such assistance is to be made available, will be arranged by the naval and military authorities of the high contracting parties, who will from time to time consult one another fully and freely upon all questions of mutual interest.

"Article VI

"The present agreement shall come into effect immediately after the date of its signature, and remain in force for ten years from that date.

"In case neither of the high contracting parties should have notified twelve months before the expiration of the said ten years the intention of terminating it, it shall remain binding until the expiration of one year from the day on which either of the high contracting parties shall have denounced it. But if, when the date fixed for its expiration arrives, either ally is actually engaged in war, the alliance shall, ipso facto, continue until peace is concluded."

A KOREAN APPEAL

The Korean Commission submitted the following statement to the Platform Committee of the Democratic National Convention, held in July at San Francisco, requesting the committee to take cognizance of the Korean situation in their deliberations of foreign policy. The committee gave the representative of the Korean Commission a courteous hearing and the mimeographed copies of the statement were distributed among the delegates. The Democratic platform, however, omitted any mention of the Korean case in their platform on the ground of expediency.

THE UNITED STATES RECOGNIZED KOREA FOR THE FIRST 134 YEARS AFTER THE REVOLUTION AND HER OWN DECLARATION OF INDEPENDENCE. WHY NOT NOW?

Korea has the oldest authentic, written record history of any nation in the world. Its government was established only a few centuries after the Jewish Calendar says the world began.

It had been a nation for twenty-one centuries when Emperor Chin burned all Chinese records and history behind him; called his country Chin-a, and proclaimed himself its first Emperor.

It had existed for twenty-eight centuries when a second ambitious enthusiast destroyed the records of Japan, in order to place in line of succession an Emperor, born 146 years after his reputed father had died; and eighteen centuries had elapsed after Korea became a civilized, orderly governed country, before the foundation of Rome.

It is not a country of mushroom growth. Nineteen hundred and twenty is the four thousand two hundred and fifty-third year of its national existence. It is over forty centuries older than the United States, and for all these 4253 years, excepting the last ten, its 20,000,000 people had national freedom, and WHY NOT NOW?

Simply because Japan, the last autocratic government in the world, says "NO." What should the great Republic of the United States say to this other struggling Republic in the Far East?

THE UNITED STATES FORCED A TREATY UPON KOREA IN 1882 THAT HAS NEVER BEEN ANNULLED. WHY NOT KEEP IT NOW?

Five attempts were made by the United States and three naval expeditions were sent to Korea in which two vessels were lost, before Korea could be induced to make a Treaty of Amity and Commerce in 1882. America recognized Korea then, and furnished a naval escort and transport for her Ambassadors to and from the United States. A courtesy never accorded to any other country. It was deemed important then, to have untrammelled intercourse and trade with Korea and why not now?

America promised Korea protection in that Treaty, at least to the extent of using her "Good Offices" in case Korea was oppressed. The other Powers, following your example—England, France, Belgium, Italy, Holland, and even China and Japan—made similar treaties with Korea, and all promised her their protection, and likewise tendered their "Good Offices." Up to that time, it must be remembered, Korea, although a small nation comparatively, had protected herself and had preserved her own independence, without outside help or asking even the "Good Offices" of anyone. Relying upon these treaties Korea dissolved her military establishment and defense, and became a "protected" nation, and was at the mercy of the Powers with whom she had made treaties. That proved to be her mistake.

For a time the United States lived up to its Treaty, and, leading the other Powers against China and Japan, forced the two last-named countries, at the conclusion of the Chinese-Japanese War, to write into their Treaty of Peace a recognition of the "Independence and Territorial Integrity" of Korea. Your policy then was to live up to your Treaty obligations. Must you quit now, simply because Japan has said "NO."

The President of the United States made this Treaty public, June 15th, 1883:

"To the end that the same and every clause and article thereof may be observed and fulfilled with good faith by the United States and the citizens thereof."

That is your own President's Proclamation. Should you obey that, or must you bow to the decree of an autocrat, the Mikado of Japan?

AMERICANS STARTED TO BUILD THE KOREAN RAILROADS, ELECTRIC LIGHT PLANTS, WATER WORKS AND MODERN INDUSTRIALS. WHY NOT FINISH?

Immediately after the consummation of the Treaty with Korea, Americans built her first railroads; her first electric light plant; her first electric street railways and water works; started her first street paving, sewers and macadamized roads, and installed modern mining machinery in her mines, and furnished modern agricultural machinery for her farms.

But Japan saw the possibilities after America had shown the way, and said "NO," we will do all that. The financial and economic history of Korea since then shows the result.

American dealings with Korea were fair and just, and when America stepped out of Korea, at Japan's dictation, Korea had no national debt. Now Japan has involved Korea in all sorts of financial entanglements and obligations, and reports that Korea now has a national debt of around \$50,000,000, and \$40,000,000 in excess of the total cost of all improvements of every kind, has been extorted from Korea by Japan, by exorbitant taxes, collected at the point of the sword and with the use of the lash.

America has the reputation of never starting anything that it does not finish. Must you lose that reputation to Japan? Why give up trade relations with Korea when Korea is anxious to resume those relations?

IT WAS WORTH WHILE FOR TWENTY YEARS TO CO-OPERATE WITH THE ONLY PREDOMINANTLY CHRISTIAN NATION IN THE ORIENT. WHY NOT NOW?

Korea has as many Christian churches, with congregations quite as large, as church statistics show the Methodist denomination, for instance, has in the State of New York. We have 3264 Christian churches as against only 238 of all other religions. We are the predominantly Christian nation in the Orient, and yet we seem to be the only nation in the Orient that the Powers take no interest in. Christian nations are standing by, watching a confessedly pagan nation, burn these churches and destroy all that the deprivation and self-sacrifice of Christian missionaries have accomplished in years of service.

Japanese cruelties and atrocities in their treatment of Koreans is a matter of common knowledge and need not be repeated. Thousands have been killed outright. Thousands have been tortured and have died, refused medical aid, from gangrene, as the results of wounds inflicted by flogging and corporeal punishment. Korean women have been outraged, and the latest reports from Korea show that Japan has crowded her prisons so that

a floor space of only four by five feet is given each prisoner—men and women herded together indiscriminately.

All because Korea wants the freedom restored to her that she enjoyed for over four thousand years, and for over two thousand years before Japan, her oppressor, was a country.

Japan says that Koreans are not able to govern themselves. Preposterous! Korea governed herself for centuries, and for several of those centuries governed Japan.

Korean astronomers had invented the Mariner's Compass, and had been weighing and measuring the stars for thousands of years, while the hairy savage inhabitants of Japan sought shelter in caves and were furnishing proofs in support of the Darwinian theory.

Many of the fundamentals of modern industry came from Korea. They were the first to weave cloth with a loom that shifted the warp; the first to cultivate the silk worm; the first to use the potter's wheel; the first to develop the process for under glazed pottery; and they were the originators of the art of printing and made the first ironclad vessel and constructed the first suspension bridge. They have as many University graduates, in proportion, in their Korean Congress, as you have in yours, and graduates from American Colleges and Universities at that.

It is ridiculous to say that these people cannot govern themselves with a republican form of government, and that they must look to an autocratic, militaristic government like Japan for guidance.

You are in California. Ask the first Californian you meet on the street, what he thinks of the Japanese, and as to whether he thinks they are fitted to govern any people with kindness and consideration and without self-interest.

YOU STOOD FOR THE PRINCIPLE OF NO TAXATION WITHOUT REPRESENTATION IN 1876. WHY NOT NOW?

Koreans have no vote or representation and no voice whatever in their own government, although they are the equals if not the superiors intellectually of the people who assume to govern them. They are taxed over 18 per cent. without representation. How long would you stand for that treatment? You would do just what we Koreans are doing. You would fight for your rights and you would give publicity of the conditions to all the world, if you could, just as we are doing. We hope to have the moral force of your expressed sympathy.

The recognition of Korea and its establishment as a buffer State, with its Republican form of government, and its enlightened Christian people, between Japan and its Asiatic aggression, is the only thing that will save the world from the Japanese peril.

SENATOR HARDING AND FOREIGN POLICY

It is true beyond question, the world longs for peace and hates war, yet war is still the most prevalent epidemic in all parts of the earth. Some one said that the last World War was fought to abolish wars in the future, but since the armistice, which was signed in November, 1918, war seems to have become more popular than ever before. It is said that there are some thirty or more wars now going on in different parts of the globe. It is true none of them are of such dimensions to attract our attention to the extent the World War has done, nevertheless, men of divergent ambitions are still engaged in the enterprise of shed-

ding the blood of their fellow-beings. If the world loves peace why is this continuous war everywhere?

Of course, there is an answer to every case, and though the reasons given are more or less different, there is one and the same fundamental cause which has brought on all these wars in spite of the hatred of war in the bosom of almost every normal man. Their common root is nothing else than selfish greed on the part of one of the combatants or often of both. Shall we then say, "Well, it cannot be helped. Let them fight on until they are destroyed or exhausted"? No

one expresses that sentiment in public, but it is silently endorsed by nearly all whose own interests are not directly involved. We suppose this is also natural and human, but it does not prevent the world from slaughtering human lives and destroying property.

The cause is apparently hopeless, but we believe it is not God's intention that this calamitous condition shall continue indefinitely. Surely He did not create all these peoples for the purpose of mutual destruction. We believe He will, in His own time, eradicate the root of the evil, or transform it into an impulse for good. In other words the sense of justice and right will be developed in the hearts of every nation so strongly that covetousness and greed cannot sway the actions of individuals or nations as it does today.

The United States of America is one of the few countries of the world which still loves justice and the sense of fair play is more markedly developed among her people than any other. She is, therefore, not only economically, but morally superior to them all and is in a position to lead the world to the path of righteousness and justice.

The two major political parties have chosen their presidential nominees and one of them will be the next President of the United States, therefore, the views and sentiments of these two candidates on all problems of the day are of utmost interest to the American people and to the world at large. We quote some parts of the speech of acceptance of Senator Harding, the Republican nominee, on the subject of America's international responsibility and policy. While he strongly objects to any foreign commitments which will impair the freedom of action of the United States on any given matter, he clearly states that America will not shirk her international duties, nor overlook her responsibilities in relation with other nations. In other words, he believes the United States should take the leadership of the world for righteousness and civilization, but he believes, like his party, that she can do this better without being bound by international agreements and alliances. There are many features in the covenant of the League of Nations that are highly commendable while other articles are questionable as to their justness and permanent good for the world at large. If Senator Harding and his party carry out the policy of broad sympathy, international justice and human liberty, without becoming a member of the League of Nations, no one will miss the membership and the world will see better days just the same. At the same time

America will not become a party to the questionable parts of the covenant. The sentiments pervading his speech strongly remind us of the constructive spirit of McKinley, the ruggedness of Rooseveltian Americanism, and in places, even the world vision of Woodrow Wilson. These are excerpts from Senator Harding's speech of acceptance.

"The world will not misconstrue. We do not mean to hold aloof. We do not mean to shun a single responsibility of this republic to world civilization. There is no hate in the American heart. We have no envy, no suspicion, no aversion for any people in the world.

"We hold to our rights and means to defend; aye, we mean to sustain the rights of this nation and our citizens alike everywhere under the shining sun. Yet there is the concord of amity and sympathy and fraternity in every resolution. There is a genuine aspiration in every American breast for a tranquil friendship with all the world.

"More, we believe the unspeakable sorrows, the immeasurable sacrifices, the awakened convictions and the aspiring conscience of humankind must commit the nations of the earth to a new and better relationship.

"It need not be discussed now what motives plunged the world into war; it need not be inquired whether we asked the sons of this republic to defend our national rights, as I believe we did, or to purge the old world of the accumulated ills of rivalry and greed. The sacrifices will be in vain if we cannot acclaim a new order, with added security to civilization and peace maintained.

"One may readily sense the conscience of our America. I am sure I understand the purpose of the dominant group of the Senate. We were not seeking to defeat a world aspiration, we were resolved to safeguard America. We were resolved then, even as we are today and will be tomorrow, to preserve this free and independent republic.

* * * *

"Ours is an outstanding, influential example to the world, whether we cloak it in spoken modesty or magnify it in exultation. We want to help; we mean to help; but we hold to our own interpretation of the American conscience as the very soul of our nationality.

"Disposed as we are, the way is very simple. Let the failure attending assumption, obstinacy, impracticability and delay be recognized, and let us find the big, practical, unselfish way to do our part, neither covetous because of ambition nor hesitant through fear, but ready to serve ourselves, humanity and God.

* * * *

"I can speak unreservedly of the American aspiration and the Republican committal for an association of nations, co-operating in sublime accord, to attain and preserve peace through justice rather than force, determined to add to security through international law, so clarified that no misconstruction can be possible without affronting world honor.

This republic can never be unmindful of its power, and must never forget the force of its example. Professor of might that admits no fear, America must stand foremost for the right. If the mistaken voice of America, spoken in unheeding haste, led Europe, in the hour of deepest anxiety, into a military alliance which menaces peace and threatens all freedom, instead of adding to their security, then we must speak the truth for America and express our hope for the fraternized conscience of nations."

GOVERNOR COX ACCEPTS

Governor James M. Cox, the presidential nominee of the Democratic party, has sounded his political principles and views in his speech of

acceptance of the Democratic nomination a few days ago. The reading and study of his speech from an impartial and detached standpoint pro-

duces the impression that there is not much difference between his views and those of Senator Harding as far as the general principles are concerned. The only real difference between them seems to be in the question of the League of Nations. Even in this both candidates agree on America's duty to serve the world for the cause of peace and justice. The difference lies in the methods by which this duty can be discharged rather than what service America should render to the world.

Governor Cox seems to think this can only be done by becoming a member of the League in accordance with the provisions of the Treaty of Versailles, but with some interpretative reservations if necessary. On the other hand, Senator Harding thinks that the United States can and will discharge all her international obligations and assume all just responsibilities without being bound by an international covenant. In other words, America should rather do her duty to the world on her own initiative and by her own free will than do it by order of the Council of the League.

There is much room for argument both pro and con in these views. Governor Cox believes the binding obligation will serve the purpose better than leaving it to the will of individual nations, unorganized for this definite purpose, for some of them may feel convenient not to realize their responsibilities and duties towards a given case that may arise in the future. There is a merit in this view also, but as far as the United States is concerned we are sure she will do her duty towards the nations of the world, regardless of what she may do with the League of Nations.

The governor favors "going in," but he did not say how the "going in" can be accomplished. Surely he cannot go in without the reservations approved by the Senate majority. Whatever the result of the presidential election may be no one party will have the necessary two-thirds majority in the Senate to ratify the treaty. If America ever goes in it will be done by adopting the Senate reservations, some of which may not be agreeable to the governor. It is just possible, however, Governor Cox may not so strenuously object to them as the present occupant of the White House, in which event, "going in" may be possible.

This journal is not a partisan publication, therefore, we refrain from expressing the merits and demerits of the views advanced by the two major political parties for fear we may be misconstrued. But we can say that no matter which party wins in the fall, the American government will continue to meet all her obligations and assert her just rights as the greatest and most enlightened democracy of the world.

The following excerpt from the governor's speech indicates his views on the peace treaty and his mental attitude in general:

"The difficulties in this regard, as any fair mind appreciates, would be greater than they were at the peace session, and we must not attempt to convince ourselves that they did not try the genius, patience, and diplomacy of statesmen at that time. History will say that great as was the Allied triumph in war, no less a victory was achieved at the peace table. The Republican proposal means dishonor, world confusion and delay. It would keep us in permanent company with Germany, Russia, Turkey and Mexico. It would entail, in the ultimate, more real injury than the war itself. The Democratic position on the question, as expressed in the platform, is:

"We advocate immediate ratification of the treaty without reservations which would impair its essential integrity, but do not oppose the acceptance of any reservation making clearer or more specific the obligations of the United States to the League associates."

"The first duty of the new administration clearly will be the ratification of the Treaty. The matter should be approached without thought of the bitterness of the past. The public verdict will have been rendered, and I am confident that the friends of world peace as it will be promoted by the League, will have in numbers the constitutional requisite to favorable senatorial action. The captious may say that our platform reference to reservations is vague and indefinite. Its meaning, in brief, is that we shall state our interpretation of the covenant as a matter of good faith to our associates and as a precaution against any misunderstanding in the future. The point is, that after the people shall have spoken, the League will be in the hands of its friends in the Senate, and a safe index as to what they will do is supplied by what reservations they have proposed in the past. Some months ago, in a contributed article to the *New York Times*, I expressed my own opinion of the situation as it then was. I reproduce it here:

"There can be no doubt but that some Senators have been conscientious in their desire to clarify the provisions of the Treaty. Two things apparently have disturbed them: First, they wanted to make sure that the League was not to be an alliance, and that its basic purpose was peace and not controversy. Second, they wanted the other powers signing the instrument to understand our constitutional limitations beyond which the treaty-making power cannot go. Dealing with these two questions in order, it has always seemed to me that the interpretation of the function of the League might have been stated in these words:

"In giving its assent to this treaty, the Senate has in mind the fact that the League of Nations which it embodies was devised for the sole purpose of maintaining peace and comity among the nations of the earth and preventing the recurrence of such destructive conflicts as that through which the world has just passed. The cooperation of the United States with the League and its continuance as a member thereof, will naturally depend upon the adherence of the League to that fundamental purpose."

* * * *

"My vision does not turn backward to the 'normal' desired by the Senatorial oligarchy, but to a future in which all shall have a normal opportunity to cultivate a higher stature amidst better environment than that of the past.

"Our view is toward the sunrise tomorrow, with its progress and its eternal promise of better things. The opposition stands in the skyline of the setting sun, looking backward to the old days of reaction."

AN AMERICAN SOLDIER'S MESSAGE TO KOREA

Arise Korea! From your dormant state—
Arise!
Let not the Nippon weight
Hang o'er your skies.
Cast off your fettered chains;
Break from oppressor's claims;
Fight for your country's aims—
Up and arise!

From Peng Yang's mountain height
To Fusan's ocean bight,
Cast off your ties.

Let Ta Han's banner wave;
Gather your warriors brave;
March to the battle—slave!
Up and arise!

Now is the time drawn near,
When Mansei's ringing cheer
Thunders its cries.
With flaming sword in hand,
Fight for your just demand—
Liberty—countryland!
Up and arise!

KOREA, JAPAN AND THE COVENANT

Had the covenant of the League of Nations been written with the one purpose of maintaining the territorial statu-quo possessions of four of the greater nations, it could not have expressed that purpose more exactly. Membership in the League is restricted to "any fully self-governing state, dominion or colony." Since his return the President is reported to have confessed that the present form was necessary if any league were to exist. The Fiume decision of Mr. Wilson had, temporarily at least, driven Italy out of the Council. Were Japan offended the Peace Conference would virtually consist of three men—Wilson, Lloyd George and Clemenceau. This would have been ridiculous. Japan was placated not only with Shantung but also with an absence of further restrictions which she has construed as *carte blanche* for achieving her own desires and building up an impregnable position, west, south and north. So far as China is concerned, the one piece of shrewd Chinese statesmanship was refusal to join the League when (shamefully) protest was not allowed her. In that position will be found eventually her secure legal position before a functioning world tribunal.

So far as Korea is concerned, the wording of the covenant and the repulses of representatives by the "Council" leave no hope of relief from Japanese tyranny. Says David Jayne Hill:

"The covenant of the League of Nations . . . requires nothing to be given up, *no mat-*

ter how it was obtained" (*American World Policies*, P. 25). And we all know that Japan gained Korea by force—killing and intimidation—and false information to our own State Department.

The much debated Article X protects the "territorial integrity" of the signatory nations from "external aggression." There is no provision for bringing before the League the appeal of a subjected people provided they were subjected before the covenant went into effect and their territory were already "assimilated." And Japanese pressure upon China has not diminished, but rather increased since the League made a pretense of becoming a reality. Under Article XI Japan may call for help from the members of the League should Koreans raise the menace of war on Japan to achieve their own independence. As a matter of fact, the Allies' "Supreme Council," and not the League, is still functioning, with Mr. Wilson absent, but occasionally interposing a veto, as in the case of Teschen late in July.

As the covenant reads, Korea has no standing in the League of Nations, and no basis for legalized access to its sessions can be found in its provisions. Apparently the only way in which Korea can gain standing before the League is to obtain recognition of its republic from some powers and through such powers appear in the League's Assembly or Council—if either ever meet. Is there a nation which is really just and free enough to recognize the government of the Korean people?

EMANCIPATION OF AMERICAN WOMEN

The history of the different nations shows that some of them at some stage of their career make remarkable progress, while at other times they slide backwards by taking retrograde steps and making reactionary sentiment popular. But the United States of America, since its foundation of 144 years ago, has made steady progress towards

that beacon light of enlightened civilization whose cardinal object is justice for all. After many years of contention and opposition, two-thirds of the states of the Union have at last ratified the Nineteenth Amendment to the Constitution, thereby enabling some 27,000,000 American women to exercise the full privilege of their citizenship

by placing the ballot in their hands. This is not only a victory for women, but another vindication of the American sense of justice.

What effect will this addition of such a large number of new electorate have upon the domestic and foreign policies of the nation? We know the American women well enough to predict that their influence in the nation's political affairs will be for the better. We are sure they will see to it that no law will be enacted nor sentiment will prevail which will tend to desecrate the sanctity of the home, or which will sacrifice religious and humanitarian institutions on the altar of selfishness and materialism. With them there will be less of the spirit of blind partisanship and their presence in the polling places will eliminate obnoxious conduct on the part of the unruly element. They will stand for social justice and they will support those candidates whose main object is to render services for the good of the people.

History tells us that men have often made tremendous mistakes by acts of commission and omission, largely due to the lack of the fine sense of refinement and the spirit of humanitarianism. America's foreign policy, since its foundation, has been commendable from every point of view *except in the case of Korea*. America has always kept her word with other nations and has always stood as the champion to maintain the sanctity of contracts between individuals as well as between nations. In the case of Korea, however, she gave a solemn pledge to the people of Korea that America would use her good offices to bring about amicable and just arrangements in case Korea should be oppressed or unjustly dealt with by a third power. This treaty was overlooked in 1910 when Japan began her oppression and unjust

treatment of the Korean people. The Koreans made a plea to America, invoking her aid by virtue of this treaty, but the plea fell on deaf ears. America did this for no other reason than expediency.

At that time she felt that American interest in Korea was comparatively small so she did not feel she should champion Korea's cause at the risk of incurring the displeasure of Japan. The men who handled the case for America at that time only thought of expediency and forgot the moral obligation. If American women had possessed the full rights of citizenship in 1910 their statesmen would not have taken the course of expediency at the sacrifice of their moral duty. The old saying is, "It is never too late to mend," and we hope full participation of political affairs by the women of America will redeem the American Government from this un-American act towards Korea.

Korea has modeled her government after that of the United States and her leaders are Christians, many of whom are graduates of American universities and colleges. They have declared their independence from Japan and they truly represent the sentiment of the Korean people of today. It will be consistent with American traditions and America's sense of justice that she should recognize this government of, by and for the Korean people, instead of continuing her recognition of Japanese domination, which is proven to be a crime against humanity and civilization.

We entertain the hope that the accession of American women to political equality will bring about a reversion of verdict to the Korean case which will be eminently creditable to this great nation, which stands for justice, liberty and international morality.

JAPAN'S MONOPOLY OF TRADE IN KOREA

July 30, 1920.

Philip Jaisohn & Company, an exporting and importing stationery concern of Philadelphia, is anxious to know what change will be made in the tariff on imported goods into Korea, after August of this year. The following communications were exchanged between the company and the Philadelphia Chamber of Commerce:

Mr. J. W. Purner,
Secretary, Foreign Trade Bureau,
Philadelphia Chamber of Commerce,
Widener Building,
Philadelphia, Pa.

Dear Sir:

I am personally interested in Korea and our firm is doing a little business with the Korean people. I am anxious to know a certain phase of the future commercial relations between this country and Korea. As a member of your Chamber I desire to have you find out for me certain matters which I relate briefly in this letter.

Perhaps you know that America made a commercial treaty with Korea in 1882. In that treaty America recognized Korea's independence and Korea agreed to accord America the "most favored nation treatment." For your information and verification I am sending you herewith a copy of the treaty between the United States and Korea which you will find on page 197. In Article 5 you will note that the Koreans agree to charge import duties on American goods not exceeding "ten per centum ad valorem." This condition prevailed from 1882 to August, 1910.

At that time Japan seized Korea and annexed her as a part of the Japanese Empire. After the annexation Japan announced to the other treaty powers that the existing treaties between Korea and other nations would continue in force for ten years. These ten years will be up on August 29th of this year. What I am anxious to know is, what custom duties we will have to pay after this date for goods imported into Korea?

With this in view I suggest you write a letter to the proper authorities in Washington, something like the copy I herewith enclose. If you want to take this matter up with the Department of Commerce, please do so.

I thought you might communicate with the State Department, for this is the department which has charge of all treaty matters with foreign nations.

In this connection I might state that before the annexation of Korea by Japan the American commerce and enterprises in Korea were in a most flourishing condition, but since the annexation American interests have practically ceased, having been absorbed by the Japanese. Further, it is almost impossible to ship any goods from America to Korea direct. The Korean customs houses are now in the hands of the Japanese, who have been doing everything in their power to hinder the importation of American goods into that country.

Further, all goods shipped from America to Korea must be transhipped from a Japanese port, in a Japanese vessel to Korea. If any goods are shipped direct to Korea they are always held up in Japanese ports, and sometimes it takes two and a half years to make delivery to the consignee in Korea. To inflict further injury the Japanese generally charge the Koreans storage for holding these shipments in their own ports. If the existing conditions continue it will be practically impossible for Americans to do any business with Korea.

It may be of some interest to you to know that what little American manufactured goods do go in Korea are handled by the Japanese, who buy the goods in America and sell them to the Koreans at an advanced price. There is one American who is trying to import automobiles from America to Korea direct, but he writes me he is having such insurmountable troubles at the hands of the Japanese that he will have to give up his business in Korea.

I sincerely hope the American Government will pay some attention to these existing conditions in Korea, not only for the sake of the Korean people, but for American commercial interests.

Very sincerely yours,

PHILIP JAISOHN & COMPANY,
(Signed) Philip Jaisohn,
President.

SUGGESTED COMMUNICATION TO STATE DEPARTMENT

Philadelphia, Pa. 1920.

Mr. Secretary:

We beg you to advise us, with as much detail as you can, consistent with public interest, as to what will be the situation of American trade with Korea after August 29, 1920. In the Notice to the Powers of the so-called Annexation of Korea by the Imperial Government of Japan, bearing date August 29, 1910, in paragraph No. 2 the status quo as to custom duties on both exports and imports as well as tonnage dues on vessels, was preserved for the period of ten years, as per then existing schedules between foreign countries and Korea, and foreign vessels were graciously permitted to continue trade with Korea for a like period.

We are quite anxious to know what representations have passed between our government and Japan, or what agreements or understanding there are, if any, as to the continuance or discontinuance of that status quo after August 29, 1920.

We also call your attention to the second clause of that same paragraph two of the Japanese Notice to the Powers, that the same import duties and export duties applied to other powers shall apply to export and imports between Korea and Japan for the period of ten years. Almost immediately after this notice was promulgated, Japan abolished all such duties between Korea and Japan, thus giving Japanese trade a decided advantage, resulting in discrimination and a direct loss to American trade and to trade with other powers, notwithstanding the fact

that under Article 14 of our treaty with Korea, Americans were entitled to the most favored nation treatment. In other words, under our treaty with Korea if duties were abolished with Japan, Americans were entitled to have them abolished with the United States.

We read with pleasure Secretary Bayard's ruling of March 14, 1887, in a communication to Mr. Dinsmore, vigorously and patriotically applying this Article 14 of our treaty with Korea, as to most favored nation treatment, and we see no reason why it should not still apply.

We also wish you would advise us what replies Japan has made to American protests in regard to the above violation of American rights under the Korean treaty, especially in view of their repeated statements from 1905 to your Department that Japan's intentions and purposes in Korea should in no wise interfere with the treaty relations between the United States and Korea. (See statement of K. Takahira to Mr. Adee of August 30, 1904, and Mr. Adee's reply, and the speech of Marquis Ito before the Japanese House of Peers as reported by Mr. Dodge, September 19, 1907, and numerous other intervening and subsequent statements.)

It seems to us that Japan's declaration in this Notice to the Powers of the so-called Annexation of Korea that Korean treaties had ceased to be operative, is a very high-handed and arbitrary position. The United States made a treaty with Korea in 1882, to which the Imperial Government of Japan was not a party, although it did send diplomatic notes of congratulation to both parties on its consummation. During the twenty-three years that ensued Americans did the bulk of the internal development by way of railways, water works, mines, highways, etc., in Korea. Japan then stepped in, and Americans stepped out. We cannot understand how or by what right Japan arrogates to herself the right to annul a treaty between the United States and Korea, that so vitally affects the interests of American trade and business.

With assurance of our great respect and expressing our gratitude in advance for the reply to our inquiries, we are, Mr. Secretary,

Respectfully,

PHILADELPHIA
CHAMBER OF COMMERCE
WIDENER BUILDING
Philadelphia

August 20, 1920.

Dr. Philip Jaisohn,
1537 Chestnut St.,
Philadelphia, Pa.

Dear Sir:

Referring to your recent letter relative to the tariff and trade situation in Korea.

We are informed by the Bureau of Foreign and Domestic Commerce, Washington, that the application of the Japanese tariff in Korea has been postponed for a year, and it was believed that the condition of the Korean treasury could not stand the loss of revenue involved on shipments from Japan. It is further stated that a report is expected from the Commercial Attache at Tokyo on the subject and information will be made available when this is received.

As regards the general complaint relative to alleged discrimination against the American commerce in Korea it is stated the Department of Foreign and Domestic Commerce as well as the Department of State has had a considerable amount of correspondence on the subject and is receiving careful attention by the Department of State.

Yours very truly,

(Signed) J. W. PURNER,
Secretary, Foreign Trade.

ORIENTAL NEWS

FISHING INDUSTRY IN KOREA

According to the Japanese official reports the total value of the fishing industry in Korea during 1919 amounted to \$35,254,276. This is an increase of \$4,550,500 over the previous year, or nearly 15 per cent. Most of this industry has been taken away from the Koreans and is now monopolized by the Japanese.

* * * *

CHINESE STUDENTS IN AMERICA

The Chinese Government is now supporting in America about 1500 young men and women as students in the various colleges and universities. The funds for this work come from the Boxer indemnity which America gave back to China for this purpose. Therefore, in reality America is paying for this laudable work for which the Chinese ought to be grateful. There are some 500 more Chinese students who are supported by private means.

* * * *

AMERICAN TRADE IN CHINA

During 1919 America sold to China goods valued at \$154,153,751, and China sold to America \$105,514,962. The balance of \$58,638,789 was in America's favor. These figures do not include the goods imported or exported through the British port of Hong Kong, which is really also a part of the Chinese market. There used to be only one American bank in China, but now there are six large concerns through which the American-Chinese financial business is being transacted. It is reported two more American banks are going to open branches in China. The American population in the city of Shanghai alone is approximately 3,000 in 1919, an increase of 1,800 in four years.

* * * *

A DOG BITES THE HAND THAT FED IT

Japan borrowed from Britain \$60,000,000 and built the South Manchurian Railroad from Dalny to Mukden. She spent about \$40,000,000 for the railroad and about \$20,000,000 to provide various military, naval and police forces to make her power felt over the Chinese in that territory. In other words, the entire business was done with borrowed capital and in reality Britain has indirectly and unwittingly helped Japan to usurp the Chinese sovereignty in that region. The funny part of the deal is, that as a consequence Britain has suffered the loss of her prestige and commercial benefits in Manchuria to her debtor, Japan, who with the British money has kicked Britishers out of this vast empire. Britishers are smart and good business people, but in this transaction the Japanese seemed to have put one over on them.

SUPPLEMENTARY BUDGET FOR KOREA

According to Governor-General Saito's statement, a supplementary budget has been introduced in the Japanese Diet for its approval with a view to inaugurate some reform measures in Korea. The total expenditures under the new bill are estimated at 43,040,803 yen, of which over 13,000,000 yen will be devoted for the extension of the police system and erection of new jails; about 400,000 yen for the salaries of new Japanese officials; about 3,500,000 yen for school improvements from which the Japanese children in Korea will receive the most benefits, and the balance will be used for enterprises of a more or less useful nature.

The greater part of this money will be derived from the sale of the Korean public land. Of course, the land will pass into the hands of the Japanese. The result of the whole scheme is that the Japanese will get the land as well as the money from the sale of the land. They will have the penny and the cake also.

* * * *

LATEST CENSUS OF THE CITY OF SEOUL

Total number of households..... 57,601
Population of all races..... 250,807
(129,852 males, 120,965 females)

These totals are divided into the following particulars:

	Households	Males	Females
Koreans	38,911	92,191	86,667
Japanese	18,164	35,907	33,980
Chinese	317	1,561	143
European and American ...	129	193	175

* * * *

FOREIGN TRADE OF KOREA

The returns of foreign trade for the six months ending June 30, 1920, as published by the Governor-General of Korea, shows 251,060,000 yen. Of this 105,960,000 yen represented exports, and 145,100,000 yen imports. As compared with the figures of corresponding period of previous year, the exports increased 7,460,000 yen, and imports increased 2,013,000 yen. The total for the current year is expected to be over a half-billion mark.

* * * *

Miss Maria Kimm, a Christian young woman of Taiku, has been arrested with other Korean girls on the charge of seditious action against the Japanese government. She was sentenced to three years' imprisonment with hard labor. Maria Kimm is well known to many American missionaries in Korea as being one of the brightest and most energetic Christian workers. She is highly educated and has been doing fine work in evangelical and educational institutions in Seoul and other cities. One more martyr among Korean womanhood!

Early in the spring a detachment of the Korean Independence army in Manchuria, a few hundred in number, came over to the Korean side of the Yalu River and attacked the Japanese garrison of about 300 men in the northwestern frontier of Korea. In the fight about 170 Japanese soldiers were killed. When the Japanese reinforcements arrived on the scene the Koreans had recrossed the river and gone back to the Manchurian wilds. The Japanese troops then attacked a Korean village nearby and killed a large number of the villagers, including men, women and children, in revenge. Killing innocent women and children seems to be the main object of the Japanese army and it seems to give a sense of pride and glory to the Japanese nation.

* * * *

A member of the teaching staff of the American Mission School in Korea was recently arrested by the Japanese and tortured in the usual Japanese fashion. As a result his left arm is permanently injured and useless.

* * * *

The assistant physical director of the same school was arrested, but he escaped from the jail. He was rearrested, but he made a second escape. The third time the Japs caught him while he was trying to escape from the roof of the prison by hanging on the edge of it with his hands. The Japs cut off his hand with the sword and he was then taken into a cell. A hole was drilled into his other hand, through which a heavy wire was inserted and the ends of the wire fastened to the floor of the cell. He died three days later. Thus one more Christian and patriotic soul has marched on to the Great Beyond.



MRS. W. B. STEWART

Mr. Charles M. Truby, an American mining engineer, has returned to the States from Korea. In an interview he said:

"When I went to Korea twenty years ago there was abundant opportunity for every one, native and foreigner, alike. We helped to develop their mines, and they helped us. We found them honest and anxious to treat foreigners fairly. About \$23,000,000 in gold has been taken out, and during the Korean regime it was profitable, but since Japanese interference it is impossible. Japanese are not giving Koreans what they deserve. They are taking everything they can out of Korea and sending it back to Japan. The truth about Japan, as I have seen it in Korea, is that Japanese are filled with the idea that they are a superior people and that the world is their cocoonut."

Asked about the ability and characteristics of the Koreans compared with Japanese, Mr. Truby said:

"Though the Japanese dominate, the Koreans in every respect of honesty, kindness, virtue and desire to advance their country are greatly superior to the Japanese."

Mr. Truby does not believe in the necessity for Japanese expansion. He said:

"One often hears that Japan needs more territory, but this is a false claim. Japan has hundreds of thousands of acres of undeveloped land in the north superior to the land in Korea. The whole province of Hokkaido is virtually unpopulated, and the Tokyo government is making no attempt to settle it."

A LADY FRIEND OF KOREA

Mrs. W. B. Stewart, of Upland, Calif., is one of the devoted friends of Korea. She has done more for the Koreans in California than any one we know. She has protected them from unjust treatment by the rough element of California and she has consistently exerted wholesome Christian influence over them to such an extent that the majority of Koreans in Southern California have become Christians and are leading clean, industrious, self-respecting lives.

Mrs. Stewart is an active and useful member of the League of the Friends of Korea, and she has secured more members for the League than any lady member in the west. The Koreans at home and abroad will always cherish a sentiment of gratitude and admiration for Mrs. Stewart.

LIST OF THE
LATEST BOOKS, PAMPHLETS AND MAGAZINES
ON KOREA

"Korea Review" is a monthly magazine published by the Korean Students League of America under the auspices of the Bureau of Information for the Republic of Korea, 825 Weightman Building, Philadelphia, Pa. The subscription price is \$2.00 per annum. It is the only magazine published in America which gives full information about Korea.

"Briefs for Korea" is a leaflet by Fred A. Dolph, Counsellor to the Republic of Korea, presented to the Committee on Foreign Affairs of the House of Representatives of the United States and to the Committee on Foreign Relations of the Senate. Will mail on application to the Friends of Korea, 732 Woodward Building, Washington, D. C.

"The Truth About Korea" is a little book with illustrations and maps by Carlton W. Kendall, Delegate to the International Peace Conference, 1915. Price, 60 cents. Korean Information Bureau, 825 Weightman Building, Philadelphia, Pa.

"Korea's Fight For Freedom," by F. A. McKenzie. Published by Fleming H. Revell Co., New York, N. Y. Price, \$2.00.

"The Re-Birth of Korea," by Hugh Hueng-Wo Cynn. Published by Adingdon Press, Methodist Book Concern, 150 Fifth Avenue, New York City. Price, \$1.50.

"The Korean Situation" is an authentic account of recent events by eye-witnesses. It is issued by the Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America, 105 E. 22nd St., New York City. The price is 25 cents.

"Little Martyrs of Korea," published by the Korean Information Bureau, 825 Weightman Building, Philadelphia, Pa. Price, 10 cents.

"The Claim of the Korean People and Nation" is a petition presented to the Peace Conference at Paris by Hon. J. Kiusic S. Kimm, Delegate to the Peace Conference. Will be mailed on application to the League of the Friends of Korea, 825 Weightman Building, Philadelphia, Pa.

"Japanese Atrocities in Korea," an illustrated leaflet. Will be mailed on application to the Friends of Korea, 732 Woodward Building, Washington, D. C.

"Japanese Stewardship of Korea, Economic and Financial," by Fred A. Dolph, will be mailed on application to the Friends of Korea, 732 Woodward Building, Washington, D. C.

"The Renaissance of Korea," by Captain Joseph W. Graves. Published by the Korean Information Bureau, 825 Weightman Building, Philadelphia, Pa. Price, \$1.25.

"The Oriental Policy of the United States," by Henry Chung. Professor Jeremiah W. Jenks said in the introduction; "It contains much of importance and should be read by every American to know the political situation of the Oriental countries." Published by Fleming H. Revell Co., New York City. Price, \$2.00.

"The Germany of Asia" is a leaflet by V. S. McClatchy, of the *Sacramento Bee*, of California. It tells of Japan's policy in the Far East and her "Peaceful Penetration of the United States." Will be sent to any address on receipt of 10 cents in stamps. Address The Bee, Sacramento, Cal., or 732 Woodward Building, Washington, D. C.

"Proceedings of the First Korean Congress," held in Philadelphia April, 1919. Price, \$1.00, including postage. Korean Information Bureau, 825 Weightman Building, Philadelphia, Pa.

Some Reasons Why You Should Join The League of the Friends of Korea

1st. The membership in this League means that you are a red-blooded American, who believes in a square deal between individuals as well as between nations; your sympathy is with the oppressed, and your aim is to uphold justice and liberty in all lands.

2nd. The aim of this organization is to educate our people in the Oriental questions which are the important problems of the day. Your membership will help this educational movement which is badly needed in our country.

3rd. Even if you cannot take an active part in the solution of the Far Eastern problem, your interest in this organization will help those who are trying to solve them in the spirit of fairness, justice and permanent peace of the world.

4th. There are over four hundred of our people who are working in the Korean mission field which has proved to be the most wonderful center for christianization of the Far East. Your identification with this League means encouragement for our missionaries in their work and comfort to those suffering Korean Christians for they will feel that they have a friend in YOU.

5th. By payment of \$3.00 or over per year, you will become an active member and you will receive a monthly magazine—KOREA REVIEW, which will keep you informed of what is going on in the Far East, and which will tell you many things that you do not know now. Therefore, the membership is worth a great deal more than the amount of the dues, even from the standpoint of monetary value.

6th. There are nearly twenty local Leagues of Friends of Korea in America with a total membership of over 10,000 Americans of the best type. You are welcome to join any of these organizations. Perhaps you will find one among the list you wish to join. Write to the President of the local league today and make application for membership, or write to our Philadelphia League of Friends of Korea, 825 Weightman Building, Philadelphia.

NAME OF PLACE	PRESIDENT
ALLIANCE, OHIO	Dr. T. J. Bryson
ANN ARBOR, MICH.	Dr. W. C. Rufus
BOSTON, MASS.	Dr. L. H. Murlin
CHICAGO, ILL.	Senator J. J. Barbour
COLUMBUS, OHIO	Dr. Wm. Houston
FINDLAY, OHIO	Dr. W. W. Geyer
FOSTORIA, OHIO	Dr. F. A. Wilher
KANSAS CITY, MO.	Dr. Grant A. Robbins
LIMA, OHIO	Rev. T. R. Hamilton
MANSFIELD, OHIO	Dr. R. E. Tullos
NEWBERG, ORE.	Dr. Chas. E. Gibson
NEW YORK	Dr. Chas. J. Smith
PHILADELPHIA	Dr. Floyd W. Tomkins
READING, PA.	Mr. Frank S. Livingood
SAN FRANCISCO, CAL.	Dr. L. A. McAfee
TIFFIN, OHIO	Dr. A. C. Shuman
WASHINGTON, D. C.	Admiral J. C. Watson

SHOW YOUR AMERICAN SPIRIT BY JOINING
THE LEAGUE OF THE FRIENDS OF KOREA

Manito, via Kainai, Korea, Oct. 30, 20

Rev. A. Oltmans, D.D.

Tokyo, Japan.

Dear Mr. Oltmans:-

I remember with thankfulness the deep and sympathetic interest you and all the Missionaries in Japan took in the Koreans at the time of their oppression after the "Independence Demonstrations" and hope you can feel free to use your influence to stop the unjust and terrible punishment that is being inflicted at present upon the Koreans in this district. This district is North of the Tuman River and has three principal centres, Hoon Choon () Yenchi () and Yongjung ().

It was publicly stated in the press, when the Japanese troops came in here some three weeks ago that their object was to protect the people against a body of some 500 bandits who were a menace to the safety of the Japanese residents, some of whom were supposed to be Koreans and Russians, but the most were Chinese. They were in the Hoon Choon district and had burned the Japanese Consulate. Neither the Koreans nor ourselves felt the least anxious about the arrival of the soldiers.

They remained here about a week and then moved on. We could hardly cre it the reports as they came in that they were visiting Christian villages and burning the Churches and schools, but it is only too true. The following will give you some idea of what has taken place during the last two weeks.

At Nam Ho-u (): Oct. 15th, leader's house and school burnt and the Church set on fire but not seriously damaged.

At Ku Sei Tong () Oct. 19th, Christian's house burnt.

At Ol To Luo () Oct. 26th, four houses of Christians burned.

At Myung Dong () A fine brick school house nearly 100 feet long burnt, also an elder's house.

At Nopai () The Church (seating nicely 300 people) and school burnt.

At Kan Chang An () October 30th, the Church and school and nine houses burnt: 25 people shot and the bodies burned.

All these above are absolutely authentic. Five people, (four Missionaries and one Customs Official) inspected the latter on the different days and spent some time with the people. For the below, we have only Korean evidence but it seems to be reliable. We hope to visit the places shortly.

Chong San () The Church and school, one building but used for two purposes, and a few houses burned and thirty people killed, twenty-three of them shot and seven burned to death in their houses.

At Un Tong Ja () Church and school burnt and 80 people shot.

These are all Christian villages. The list is considerably longer but I have not information sufficiently accurate to report. There seem to be many other deaths.

The soldiers and a commanding officer go to a place and as a general thing have no conversation whatever with the people, do their diabolical deeds and pass on.

For instance, at Nopai the soldiers were passing through, when they came opposite the Church the officer who was mounted, halted his men just long enough to set fire to the Church and school and then passed on.

Ku Sei Tong is the only place where any reason was given to the people for the action. A Korean accompanied the soldiers and told the

people that the officer said he had evidence that the owner of the house had collected money for Korean patriotic purposes. If only offenders suffered even the Koreans would not seriously object: but it is where the perfectly innocent and helpless are done to death without even an opportunity to say a word on their own behalf that the injustice and hardship appears. At Ian Chang An there are poor women left the approach of a cold winter without a thing to support themselves and their children. The men of the family were shot: the houses and all the contents were burned and the crops which had been gathered and stored about their houses were burned too. Some women and children are even shoeless. The soldiers entered the village soon after sunrise bringing six men with them from a neighboring village. Those and the young men of Ian Chang An were herded in front of a Korean house and without even a form of examination were shot down. From one house were a father and son, from another, two brothers and son, twenty-five in all. Then they were heaped in two piles, covered with wood and burned. While the fuel was being placed on them, some of the wounded were still able partly to rise, but they were bayoneted to the ground and met their death in the flames. I know these people well. They lived in an out of the way glen. The land is not fertile and fire wood is very scarce. They were quiet, hardworking kind-hearted people who struggled hard to make a living. Their Church and school, their Bibles and hymn Books, their Sunday worship and their Saviour were their joy. They were not patriotic soldiers and disapproved of the Church taking part in politics.

I started this letter as dated above but have waited until to-day, Nov. 2nd, hoping for a change for the better, but now feel it a duty to communicate with you, hoping you may place the matter before the proper committee of your Churches.

Surely humane leaders in Government circles will not allow this to continue, once it is brought to their attention.

I often look back with pleasure to the few days spent in your home and would like to be remembered to those I met.

Ever sincerely yours,

W. R. FOOTE.

KOREA REVIEW

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WORLD'S SUNDAY SCHOOL CONVENTION

The World's Sunday School Convention will meet in Tokyo the early part of this month. It is expected that every Christian country in the world will be represented either by one or more delegates. America will lead the list by more than five hundred representatives. It is expected that there will be about one thousand people who represent the nations of Europe and America.

While Korea is more of a Christian nation than any other Oriental country and has more Sunday School scholars in proportion to her population than her neighbors, yet she will be conspicuous at this Convention by the absence of her representatives. We are told that China will also be without representation.

The matter of sending representatives to this World's Sunday School Convention has been discussed in Korea for the last six months. Some Korean Christians were in favor of sending representatives, while others opposed it. From the number of arguments advanced, pro and con, we have selected two typical views, one from each group to show the stands they have taken. Judging from the press dispatches, the opposition seems to have commanded the majority vote, therefore there will not be any Korean delegates at this Convention.

The following is a translated excerpt of the public statement made by Rev. J. H. Hahn, an advocate of sending Korean delegates to the Convention:

"The reasons why Korea should be represented at the World's Sunday School Convention next October is that Korea has more Christians than Japan, and the Korean Sunday School organizations are far ahead of the Japanese in their efficiency and attendance. There are more Sunday School scholars in Korea than there are in Japan and the spiritual side of the work has been well developed. Therefore, we are the logical leaders among the Oriental countries in all Christian movements.

"While Tokyo is not in our country, it is comparatively a short distance from Korea. On an occasion like this, our representatives ought to be on hand to extend a cordial welcome to those Christians who are coming from the other side of the world. Perhaps some of these delegates may visit Korea, but many of them may not. We should not miss this opportunity to extend our fraternal greetings to all of them.

"There is another reason which impels me to urge the sending of representatives. It will be a rare opportunity for the Church of Korea to let the world know what it has suffered and how it is suffering today under the tyranny of an alien government. These Christian people ought to know how much innocent blood has been shed in our land, how many thousands of lives have been

taken away by our oppressors, and let them know that even today there are thousands of the most promising members of our communities languishing in the infernal Japanese prisons. The only crime for which we are subjected to these barbarities is that we want to live as a free people, as God intended us to live.

"The Christians of the world know very little about this situation because no one has told them sufficiently about it. Most of their knowledge of Korea has been obtained through the Japanese, who have painted us just as black as they know how in order to get the world's support of their selfish policy in Korea, China and Siberia. Let us send our best men and women to this Convention and tell the representatives of the Christian nations of the world our story. When they hear it I am sure they will open their eyes and their hearts will soften for suffering Korea.

"Some of our leaders argue that we do not want to journey to the capital of our enemy, shake hands with him and exchange greetings with him when the mere sight of him revolts our hearts. I fully realize this feeling, for I share it; but my purpose is not to exchange meaningless compliments with our enemy, but to let the world know that we have come in spite of our feelings for the purpose of telling the story which the Christians of the world should know."

The following excerpt was translated from Elder S. S. Lee's statement in opposition to sending delegates to the Convention:

"If Christianity means anything it means honesty. We, who profess to be followers of Christ, should not do anything that our conscience disapproves. It is sad, nevertheless it is true, that the approves. It is sad, nevertheless it is true, that the hatred of our people towards the Japanese is too deeply rooted to be eliminated even with the name of the religion we believe. Those of us who have unfortunately lived through the infernal regime of the last fifteen years of Japanese domination know how we have suffered, both mentally and physically, that every fibre in our bodies revolts against the very name of Japanese.

"We cannot forget the fact that there are thousands of families in our land who have lost their dear ones, in some cases more than one, through Japanese brutality. We cannot shut our eyes to the fact that thousands of our people are now slowly withering in Japanese dungeons. We have seen the Japanese massacre our people, torture our women and children, burn our villages and churches, and rob us of everything, including our national sovereignty. Knowing this and feeling as we do to the depth of our beings, how can we bow and shake their hands, from which the blood of our martyrs is still dripping?"

sisters are killed to perpetuate his illegal hold on our land. This is, of course, impossible.

"During our continuous history of forty centuries we have never been ruled by an alien race save the occasional payment of tribute by our Emperor to China as a matter of courtesy rather than expediency. A nation with such a past and who prides herself with former glory, and who always despised and hated the Japanese, cannot in this day of liberty and emancipation of all races submit to the fits of the Japanese militarists, however benevolent and sweet they may be.

"Yet even if these reasons are discarded, Japanese tactics as shown in Korea during the last fifteen years are in themselves excellent monuments to perpetuate our animosity against the Japanese. Japan, by trying to conquer us with force, is only increasing the misfortune and the hatred between the two races, and thus indirectly contribute to the cause of the world's unrest.

"Day and night we will scheme to get vengeance on the Japanese, and how to regain our lost land. To those who suck our milk we will instill eternal hatred for the Japanese, and we ourselves will offer everything as opportunity permits for liberty and independence. We would rather die and be free spirits of Korea than to live and be subjects of the Mikado.

"Those of us who are still living are seeking ways to die best for our country, and sooner or later the ground which you are now treading may be soaked with our crimson blood. Please see our true condition. Within the memory of men still living, your fathers fought for the negroes, and recently you fought for democracy and humanity. How can we refrain from shedding blood which is dear and near to our own hearts? But we are lonely and weak, and we need help. Pray, where can we get this help? Only from God on high and from you on earth. Guiders of the destiny of the great American people, will you hearken to our dying call?"



This etching shows the type of Korean women who take the leading part in the movement for restoration of their national independence

The members of the Korean Provisional Government, which is at present located in Shanghai, China, addressed the following communication to the American Congressional party:

"The members of the Korean Provisional Congress beg to express to you, the representatives of the great American people, their heartfelt and most cordial welcome to the Far East. It grieves us greatly that we cannot accord you a more fitting welcome than the impertinence of these few words. It is not that we are lacking in enthusiasm, but driven by circumstances to seek shelter in a foreign clime, we cannot give full expression to our welcome to you. Permit us, however, to assure you that in our innermost hearts there is none who command our respect as much as you.

"May we just call your attention to the fact that the peace of Asia, and hence of the world, will depend on how you view the grave and intricate problems now awaiting solution. The conclusions you will arrive at after your survey here in the East will have far-reaching consequences. Needless to say, the interests of the United States as the greatest nation bordering the other side of the Pacific have become paramount, and the course of action which your country will adopt in regard to financial, commercial and political questions now pending solution in this part of the world will be decisive and conclusive.

"Permit us to add the fact which history verifies that Korea is the key to the solution of the Eastern question. In that sense Korea is an American problem; in that sense Korea is a world question. Perhaps you may suspect that we are attaching undue importance to our country, but is it not so that Russia, China and Japan fought over Korea and that the balance of power of the Far East was destroyed as soon as Japan became predominant in Korea? We have not the least doubt that after what you have seen and heard you will give to the American people your fair and impartial judgment.

"America has a world mission to fulfill. She has it in her to be the liberator of the world's races and the leader of all free peoples. Please accept these few words, and our sincere wish to you for a most pleasant journey."

It is reported that the special building constructed to hold the World's Sunday School Convention in Tokyo, Japan, was destroyed by fire on the day the Convention was to open. The building was completely destroyed, but no one was hurt.

The cause of the fire is said to have been the crossing of electric wires on the roof over the platform. That might have been the direct cause, but we are superstitious enough to believe that it was God's rebuke to the Japanese nation for its hypocrisy and immorality. To our way of thinking Japan is the last place on earth to hold such a Christian gathering as the World's Sunday School Convention. We admit, however, there is no international or ecclesiastical law against it, but it does seem as inappropriate as holding a communion service in the den of thieves.

CALIFORNIA AND THE JAPANESE QUESTION

The proposed law by the State of California to prevent the Japanese from owning or leasing land in that State seems to have made a great stir among the Japanese in America as well as in Japan. It is not our purpose to discuss whether such a law is founded on sound economical principles, or whether it is consistent with the spirit of the treaty between the United States and Japan, but we would like to call the attention of the Japanese to the fact that the sovereign State of California has the inherent right, both morally and legally, to make laws to suit herself. If it is the wish of the majority of Californians to prevent the Japanese from owning or leasing land, whether such measures are wise or otherwise is not the question; they can do so and nobody has any right to interfere with them, not even the peoples of other States or the Federal Government in Washington.

The Japanese have the habit of imposing their will upon the peoples of other countries as she has done in Korea, Siberia and China, but she must remember California is inhabited by a different sort of people. They are amply able to understand what they want and what they do not want. Besides, they have the power and intelligence to govern themselves according to the will of the majority of the people of the State. It comes with poor grace from the Japanese to say that such a law is discriminatory and inhuman, therefore unjust. Their own country has made laws against the holding of land by foreigners and Japan's policy in Korea, China and Siberia has been the embodiment of discrimination, inhumanity and injustice. It is a law of nature that one reaps what he sows. The Japanese dealings with her neighbors have been of such a character that she cannot expect to receive any sympathy from others.

The Japanese in California must abide by the laws which the people of that State made legally through their representatives, or if they do not like such laws they can leave the State. On the other hand, if they want to try the tactics they employed in Korea, China and Siberia, they are welcome to such procedures, but we are of the opinion that the result will be far from satisfactory to the Japanese.

There is an impression in this country that the California question may involve the two countries in a war. We are of the opinion that for some years to come the Japanese will not and dare not declare open hostilities against the American nation. They know that such a step is suicidal for themselves. We believe that even without firing a shot on the part of America, if she stops buying Japanese goods for one year, Japan will come to her knees at the end of that period.

These belligerent talks in the Japanese newspapers and public statements of Japanese propagandists are all a bluff. They cannot, will not and dare not fight America.

However, it may be of some interest to the American people to know that Japan will fight after she has solidified herself in Asia. If she can successfully carry out her scheme of assimilation of the Koreans, subjugation of the Chinese and Russians and exploiting the resources of these vast Empires, then she will throw down her gauntlet to the United States, but not now. We advise the American people to call the Japanese bluff, and see that Japan does not in the future fortify herself with money and man power from the Asiatic Continent. If this is permitted America will surely have a formidable enemy before many years.

At the present Japan is not ready to go to war on account of the California question, but she will try to use it as a tool to make a bargain with the United States, in that, if she can get the recognition of this Government to her aggressions in China, Korea and Siberia, she will gracefully back down on the Californian controversy for the time being. However, as soon as she has strengthened her economic and man power at the expense of her Continental neighbors, she will then try to solve the problem on her own terms. It will be a great calamity to America as well as to the world if the American statesmen fall into this Japanese trap.

Once before America fell into a similar trap set by the Japanese at the Paris Peace Conference last year, when she consented to Japan's cleverly presented claim on Shantung, after arranging the stage with the dramatically constructed scenery of racial equality. Japan will compromise on the California question if she gets her price in Asia, exactly in the same manner in which she sacrificed racial equality for the Shantung province. If America should consent to pay the price for the sake of temporary relief from the embarrassing situation, she is not solving the question, but simply postponing the day of settlement, and that day will be selected by the Japanese.

JAPAN PERSECUTES A BRITISH SUBJECT

George L. Shaw, a British merchant in Antung, Manchuria, is being persecuted by the Japanese authorities in Korea, according to the reports from newspapers published in China and Japan. The high-handed manner in which Mr. Shaw is treated in Korea is an outrage. It seems the case is up to the British Government to take immediate steps to protect Mr. Shaw from further persecution.

Mr. Shaw has been doing importing and export-

"It may be consistent for the Christians of other lands who have not suffered as we have at the hands of the Japanese to shake their hands, but as far as a Korean is concerned it is impossible. If a Korean does, he is a hypocrite and a traitor to the memory of our dead heroes.

"Christianity teaches us forgiveness as we all hope to be forgiven by our God, but we cannot forget what we have suffered from the Japanese, and as long as our memory lasts we will remember our wrongs. It is impossible for an honest man to voluntarily go to the house of his enemy and accept his hospitality without feeling that he is false to his own conscience. The only regret I have in opposing the sending of our delegates to the World's Sunday School Convention is that no one of our people will be there to extend fraternal greetings to the Christians of America and Europe; but if they know the depth of our feelings in the matter they will no doubt overlook the seeming indifference on the part of our Sunday School organizations by the absence of their representatives. I advocate not sending any representatives, because I want our people to be honest with themselves and with the world."

PRESIDENTIAL ELECTION

The question uppermost in the minds of the American people at this time is, who is going to win, Harding or Cox? Our answer is, the man who is going to do the most in reconstructing America and the world on the fundamental principles of American ideals and traditions will win. We dare not hope or predict anything else. If by some chance the candidate who is not capable of maintaining these principles should win, it means a calamity, not only for America, but for the entire world.

As far as personal qualifications are concerned, both parties have nominated men who have demonstrated in the past their ability to be amply able to fill the exalted position. But in this country the President alone cannot mold public opinion nor can he shape the national policy. His party platform and the circumstances under which he is elected play a large part in the policy of his administration. Both parties stand for justice in domestic and foreign relations of the country and both advocate the upbuilding of American prestige in material and moral development of the world. Of the sincerity of their profession in these matters we have no doubt.

However, there is one subject upon which the two parties differ; that is, the question of the League of Nations. The Democratic party believes that this organization will eliminate war, but so far we have not been satisfactorily informed as to how this is to be done. If the League should become an all-powerful instrument, so that its mandates will be implicitly obeyed by the nations of the world, then there is some hope that its

influence will be for the good of the world. But as it is constituted today, its mandates will not be obeyed or, at least, they will have no binding force upon one billion of the earth's inhabitants.

There is Russia with 175 millions; China with 400 millions; India with 350 millions; Germany with 70 millions; Mexico with 15 millions; Turkey with 15 millions; Korea with 20 millions, together with many other smaller countries, with a total population of about one billion, or two-thirds of entire mankind. Is there any guarantee that this one-third cannot impose its will upon the other two-thirds? There is only one possible way to do it, and that is by better organized military force. But as soon as military force is used to settle any question, it is war; how then can we believe the theory that the League will eliminate war?

The optimistic League advocates think that a combination of the powerful nations of the world for the purpose set forth in the covenant will discourage any discontented people from raising a cry of protest against the injustice to which they are subjected, thereby peace will be preserved. It is the same theory that most rulers believe. The Czar thought his powerful army would keep the Russian masses quiet and the Kaiser gambled away the fortunes of his nation in the belief that brute force could overcome any obstacles. Not so very long ago many industrial corporations formulated their business policy in relation to their employees on the theory that soldiers' bayonets and policemen's clubs would maintain peace and order in their plants. But of late years the leaders of industries have adopted a different policy, for they have found it pays better to be just and fair to those who are working for them, and the safety of their property and the peace of their organizations rest upon the good-will of the people with whom they deal.

The same policy may be applied in international relations with the same satisfactory results that are obtained among some of the foremost industrial concerns of the day. Instead of attempting to obtain peace by force, keep good-will among all peoples. Good-will can only be created by being fair and just between nations as between individuals. In order to be fair and just many nations will have to give up some of their loot, which will be, of course, a great sacrifice. But permanent peace among nations and the advancement of human interests in every part of the earth are worth a great deal more than the benefits derived from exploitation of weaker and backward peoples.

If America takes the initiative in organizing a League whose covenant is based upon the principles of justice and unselfishness, then the League will enjoy the good-will of mankind and its mandates will be obeyed. That means permanent peace.

Which of the two candidates is better able to bring about this result?

ica fought during the World War to uphold the principles of Justice, Humanity and the Liberty of the oppressed nations.

We do not know whether Mr. Shaw really aided the Korean Independents, but if he has, as the Japanese allege, he is then a much better man than some of the officials of his Government. He has at least acted according to his own conviction of right and wrong. We hope the Japanese prison life and numerous indignities to which he has been subjected since his arrival in Korea will not dampen his ardor to uphold the principles of justice and liberty, and we further hope that he will not sacrifice his manhood by compromising with the Japanese. We know that Scotch-Irish blood does not make one a moral or physical coward.

The British Chamber of Commerce in Shanghai made a strong protest to the British Consul-General in connection with Mr. Shaw's case, which we print below.

CHAMBER OF COMMERCE TAKES ACTION

The Chairman of the British Chamber of Commerce on Wednesday sent the Acting British Consul-General the following letter bearing upon the case of Mr. George Shaw:

British Chamber of Commerce

Shanghai, August 18, 1920.

Sir—The Committee of this Chamber desire to enter the strongest possible protest against the arrest of and treatment accorded to Mr. G. L. Shaw, one of its members and the agent in Antung of important British firms who are also members. We have hitherto refrained from addressing you on this subject in anticipation of an explanation by the Japanese authorities which might show at least arguable grounds for their procedure. The explanations published at Seoul on August 10 and at Tokyo on August 13 are, however, wholly inadequate and unsatisfactory, and my Committee feel that they would be individually and collectively disloyal both to Mr. Shaw and to British interests throughout the Far East if they failed to protest now.

The so-called explanations issued by the Japanese authorities make no attempt whatever to meet the following questions:

1. If they have proof, as alleged, that Mr. Shaw has been assisting Koreans in anti-Japanese plots, why did they not lodge a formal protest with H. M. Representatives?

2. Why did they allow him to enter Korea without a passport and then arrest him on his way back to Antung?

3. Why is he kept a prisoner?

Whatever the truth of Mr. Shaw's alleged complicity in Korean plots may be, the action of the Japanese authorities has been high-handed in the extreme. My Committee cannot but recall the many similar examples of overbearing and unjust conduct on the part of Japanese officials towards British subjects in South Manchuria, and in view of them cannot but feel that unless this case is made the subject of the strongest possible representations and receives a full, complete and fair inquiry no British subject doing business in that part of China will be safe from molestation. Indeed, if a British subject resident there can with impunity thus be entrapped, arrested and held a prisoner on charges of this nature, what is there to prevent British residents in other parts of China, alleged to be engaged in anti-Japanese activities being similarly treated after arrival in Japan?

Accumulating evidence in the possession of my Committee shows that the whole attitude of Japanese officials towards British subjects is obstructive and arrogant and the time has come when Associations of British merchants throughout the Far East must protest against it.

I have the honor to request that you will forward this protest to H. M. Charge d'Affaires in Peking.

I am sending a copy of it to the Press.

I have the honour to be,

Sir,

Your obedient servant,

(Sgd.) A. W. BURKILL,
Chairman.

C. F. GARSTIN, Esq.,

H. M. Acting Consul-General,

H. M. Consulate-General, Shanghai.

JAPAN FORCING SHINTOISM ON KOREA

The most recent announcement from Korea concerning Japanese action there is by far the most sinister and insidious yet published. It is the following:

"Seoul, Aug. 1.—Seoul will soon witness the opening of a Shinto shrine for the moral and spiritual well-being of the Koreans, the Governor-General of Korea having given permission to the Shinto priests for the propagation of Shintoism in Korea, and several leading Shinto priests have decided to open a shrine here as a preliminary step. For this purpose they have leased from the Governor-General the Kwantei shrine at Todaimon and will reconstruct it as a Shinto shrine. The opening ceremony is expected to take place the latter part of September.

"The shrine will be dedicated to the Goddess Amaterasu, and God Susano-o-no-mikoto, the Divine Ancestress of the Japanese nation and her brother. It is further intended to build an edifice in which the old Korean Emperors, distinguished members of the royal family, and Koreans who rendered meritorious service to their country will be enshrined. A lecture hall will also be built in the Kwantei shrine, at which lectures will be delivered on moral and religious subjects."

None but those completely informed as to the Shinto religion (probably not ten persons in America outside of Japanese and Koreans) can realize the inwardness and viciousness of purpose wrapped up in this atrociously specious statement. To the informed it presages a new and forceful repression of freedom of conscience and a new attack upon the nationality of all Koreans—nothing less!

Shinto is the sole purely national religion existent. It is tied up with recognition of the Mikado as deity. None can possibly accept it except Japanese Nationals. Its imposition upon Koreans—assuredly the next step, one implied in this—has its complete analogue in the Roman emperor worship; and the sequel will undoubtedly be, as it was in the Roman Empire, persecution of those who refuse to adopt it and thereby to show their souls' acceptance of it as Japanese subjects. It is the logical and probably long-intended sequel of

ing business in Antung for some years and he is also an agent for the British Steamship Company, which runs passenger and cargo boats along the Manchurian coast, which is divided from Korea by the Yalu River. Antung is in Chinese territory, right close to the Korean town of Shineuiju, which is located on the eastern bank of the Yalu. It seems the existence of a British mercantile firm in this territory is extremely distasteful to the Japanese, although in the treaty between Great Britain and China, British subjects have the right to reside in this open port and carry on legitimate business. However, to the Japanese way of thinking, Manchuria is a special sphere of exploitation for Japan and a British firm sharing the trade in this locality is an encroachment upon Japanese rights.

The Japanese could not oust Mr. Shaw openly because he is there on his own rights, but Japan resorted to underhanded methods to harass him. It seems Mr. Shaw is somewhat of a fighter and he did not yield to Japanese pressure. The Japanese offered to buy his business, but he refused to sell. For the last twelve months the Japanese cleverly created many embarrassing situations in Antung, all of which were intended to undermine Mr. Shaw's business and incidentally to destroy the development of foreign commerce in that part of Manchuria. From this brief history one can imagine that the feeling between the Japanese and Mr. Shaw has not been of the most cordial character.

For the last few months the Koreans seem to have established business relations with Mr. Shaw's firm and considerable exporting and importing business was carried on by the Koreans through this house. Many Koreans used the British steamers which ply between Antung and southern Chinese ports for shipping their goods, as well as passage between the Chinese ports and Korea. Japan tried to prevent this, but she was not successful. Last spring the Japanese attempted to board one of these British steamers by force for the purpose of capturing the Koreans who were taking passage on this boat, but Mr. Shaw successfully resisted this attempt and kept the Japanese off the decks of the British boats. The Japanese did not have any authority from the British consul to make forceful entry on the ship which sails under the Union Jack.

Some time in July Mr. Shaw crossed the river and went to the Korean town of Shineuiju for the purpose of meeting his wife, who was coming home from Japan through Korea. Mr. Shaw did not provide himself with a passport because he was not going to stay in Korea, but was just going to meet the train on which his wife was traveling and go back to Antung right away. He explained the situation to the Japanese authorities in Shineuiju and he was permitted to proceed further into the interior to meet the train. When he reached the city of Pyeng-Yang, which is a short distance

from the frontier town, to his utter astonishment the Japanese police boarded his train and placed him under arrest on the ground that he did not have the proper passport to enter Korea. No amount of explanation on the part of Mr. Shaw was of any avail, and he was thrown into a Korean jail which was crowded with Korean prisoners. He was treated like a convicted felon for fourteen days, during which he was not allowed to receive decent food or clothing. At his own request he was taken to Seoul, where he was lodged in a jail which, according to the Japanese reports, is a little bit better than the one in which he was first imprisoned in Pyeng-Yang.

The Japanese newspapers throughout the Far East kept this matter out of print for nearly a month, but when the British newspapers found it out and began to talk about it, then the Japanese press printed many columns explaining why this was done and why Mr. Shaw should be thus punished. The charge they made against him was that he entered Korea without a passport, which is a heinous crime in the minds of the Japanese, but in reality that is not the reason. They suspect that Mr. Shaw has been aiding the Koreans who are connected with the Independence Movement and his sympathy is with them. One of the Japanese newspapers charges Mr. Shaw as being a Sinn Feiner, for he is Irish, but upon further investigation it was found that Mr. Shaw has nothing to do with the Sinn Fein organization; further, that he is Scotch-Irish, and his ancestors emigrated to Ireland from Scotland. Even if he was a Sinn Feiner, that does not constitute any ground for this outrageous treatment.

Recently a member of the British Parliament inquired of his Government regarding the Shaw case, but the British Under-Secretary's reply to this inquiry indicates that he either did not have all the facts of the case or else he did not care to divulge them for reasons best known to his Government. He simply stated the Japanese alleged that Mr. Shaw had aided the Korean revolutionists and sympathized with their Independence Movement, and for that reason he is being punished in Korea. The British Under-Secretary did not say that these Japanese charges are true nor did he say that even if they were true they constitute a crime. If, however, the British Government should consider sympathizing with the Korean Independence Movement a crime deserving such punishment, then we will have to rewrite our history and condemn men like Lafayette and Rochambeau for their services rendered to the American Revolutionists. We will have to condemn the Allied Government for their expressed sympathy and assistance given to the weak and oppressed nations of Europe and we must deprecate the action of the United States Congress in extending its sympathy for the cause of Irish Freedom. We must correct the impression that Amer-

to the American name that, just as in Europe, the common idea in southern Europe of a Protestant that he was a pirate, so in Korea many people thought an American must be a grave-robber.

The notion of a Protestant being a pirate arose from his claiming the freedom of the seas when the Pope of Rome had divided the world between Portugal and Spain, which were Catholic countries.

In Korea, however, Americans did actually make two raids of armed men into the rivers of that country. In the one case, the schooner "General Sherman," with twenty-four men on board, three, owner and officers, being Americans, entered the River Ta-Tong, in the north. They fired upon the Koreans and they themselves were all killed.

The next year, in the south, an American was the moving spirit in a motley crowd that attempted to rob what they believed were the tombs of Korean kings, whose bodies were said to have been enclosed in golden coffins. In reality, there were neither bones nor gold and the raid was a total failure. Shots were exchanged, but little blood was shed.

Nevertheless, these incidents led later to the American naval expedition of 1871, at which we shall glance later. We do not detail them here, for we have told about them in "Corea: The Hermit Nation."

This was the time when shortly after the French naval expedition of vengeance, in which much powder was burned and much blood shed, but nothing accomplished, every foreigner in strange clothes seen on Korean shores, whether Japanese marines or sailors or any one else, was naturally considered an enemy.

But how foolish unnecessary war and hasty hostilities of any sort are was splendidly shown in the way the Koreans treated the captain and crew of the wrecked American schooner "Surprise," in June, 1866. Captain McCaslin, through his Chinese cook, was put by the local magistrates through a catechism as to "who," "what" and "what for." A royal commissioner was also sent from Seoul to examine these waifs. It became perfectly clear that they were not Frenchmen, illegal traders, grave robbers or bad Americans. Then the Korean heart was revealed. These men were not only kindly treated, well fed and supplied with tobacco and medicine, but were given a farewell feast. Then, on horseback, they were escorted to the frontier, and through the kindly offices of a French missionary at Mukden, reached the American Consuls in China and were ultimately home.

Providence was preparing great things for Korea. One of the first bridges to be built to span the gap between nations and races, of ignorance and understanding, is always knowledge of each other's language. At Mukden, the Rev. John Ross, who met and welcomed the Koreans on

their way to and from Peking, made the first grammar and phrase book. With him I had pleasant correspondence and I prize greatly the photograph of his kindly and intellectual face. He was a true servant of his Master.

About the same time, or a little later, Mr. William Frederick Mayers, of the British Legation in Peking, was preparing a Korean grammar, but died before the completion of his task. From his sister in Worthley College, Winchester, England, and from my friend, Dr. S. Wells Williams, who in Peking afterward saw Koreans and "talked" with them by pencil, using the Chinese characters, I heard much about the "hermits," as they were then called.

I am often ashamed of what some Americans do, but never ashamed of being an American. When some of us heard how the Koreans had treated our countryman—Captain McCaslin—and his men on the "Surprise," we thought that all the more Korea was worth praying for. Then my grandfather's old saw came to my mind very vividly.

I was in Japan when the American naval expedition to Korea took place, in June, 1871. I was afterwards on board nearly every one of the ships and knew or met personally, on deck or in their cabins, almost every one of the officers, from the Admiral, John Rodgers, to the surgeons who mended the bones of the wounded.

The whole affair was a blunder, based on false information furnished at the American Legation in Peking by one of the filibusters, who had already tried to rob Korean royal graves. It was a total failure, which demonstrated the folly of aggressive war. There is no slur to be cast upon the patriot Koreans who defended their native land against invaders, nor upon the valor and motives of American naval men who obeyed orders. Nevertheless, neither our State nor Navy Departments came out of this matter with honor.

When it was thought necessary to examine into the affair of the "General Sherman," Minister Burlingame—the kind of an American we are all proud of—wrote from Peking to Washington: "Our presence here (in Korea) should rather restrain than promote aggression." He pleaded for the exhibition of what a highly civilized nation ought to show toward a retarded people. However, our Consul-General at Shanghai reported the arrival of Koreans, who came to inquire whether an embassy sent to France and the United States to explain affairs would be kindly received, the Korean Government offering to make reparation.

Unfortunately, other counsels prevailed at Washington, for many jingoes surrounded the President, who, though a great soldier, had said: "Let us have peace." So, against his own conviction, believing the reports made him to be false or exaggerated, our Minister, Frederick F. Low,

the persecution of native Christians and American missionaries—the latter made possible by our supine administration.

The intention announced to enroll Korean emperors and benefactors among the Shinto deities is not a sop to Koreans; it is an insidious assumption of possessive rights in the past of Korea. And it is an insult to the dead such as none but this ruthless and insolent Japanese administration would dare.

The "lectures" are but the veiled means under which are to be carried out forcible conversion to and imposition upon a helpless people of an alien and hated and socially impure faith, putrid in its books and its practice. It is the Roman Emperor persecution repeated with twentieth century means and utterly savage intentions.

The sinister insult to the late Emperor's remains at the interment was noticed by few except the writer. It will possibly be remembered that the funeral ceremonial inside the wall, including the processional, was under the Shinto ritual. This was the Emperor dethroned by force by the Japanese after his Empress had been assassinated by Japanese swordsmen and her body hacked to pieces. It was he who had manfully resisted all appeals to recognize Japanese suzerainty and sovereignty. And under no conditions would he have countenanced a Shinto performance. The Japanese barbarians thus insulted the dead by imposing over his body a ceremonial utterly loathed by him.

Can inhumanity and national insolence descend to lower depths?

AMERICANS INTERESTED IN KOREA

WILLIAM ELLIOT GRIFFIS, D.D., L.H.D.

Among any and all Americans high enough in office to direct and execute the opening of friendly relations with the hermit nations, Japan and Korea, none stands so high as President Millard Fillmore, 1849-1853. It has always been a mystery, to the writer, why the Japanese, never weary of lauding Commodore M. C. Perry, the subordinate, scarcely ever mention Fillmore, who conceived the enterprise and carried out the plan of a peaceful armada. This is all the more surprising, because no people set more stress upon rank, office and titles, too often they follow appearance rather than substance.

I may be a fool, but I believe the affairs of this universe are directed as much through the prayers of good and humble men, as by dignitaries with shoulder straps, breast medals, or high-sounding titles, who stand on deck, ride on horseback, or sit at council tables.

I believe that both Japan and Korea were

brought into the world's brotherhood as much through prayer, as through diplomacy. I believe, further, that unjust force and brutal repression defeat the very object they are expected to secure. With all my heart, I believe that what Americans have done in and for Korea and Japan was initiated and has been brought about as much by faith as by works. I have no respect for any man, however high in office, rich in self-conceit, or pride of intellect, who holds religion to be superstition.

Fillmore allowed the secretaries, Edward Everett and Daniel Webster, to write the letter to the "Emperor" (Shogun) of Japan, but his was the master-spirit which served the action.

Behind him, even in President Polk's administration (1845-1849), was an honorable merchant, who made researches and furnished the facts on which to justify the financial outlay necessary for a large naval expedition, that should be imposing enough to command respect.

Aaron Haight Palmer spent the best part of five years in research, for at that time we Americans knew as much about Japan and Korea as their people knew about us. The knowledge he gathered was made the basis of later action and the methods he proposed were adopted. He penned many letters to high officers of the government, and printed 2,250 copies of his memoirs and maps and sent them to members of Congress and others in authority.

His "Plan for the Opening of Japan" included the sending of books, seeds, modern inventions and the apparatus of peaceful progress. He wrote to President Fillmore, January 6, 1851, and had interviews with Secretary Daniel Webster, but as early as 1846 had written upon these Asiatic countries. He went also to Europe and there secured the good offices of the King of Holland, whose stirring letter to the Japanese Government paved the way to Perry's success. Altogether the information he furnished would make an octavo volume. What he says about Korea, on page 27, was derived, of course, from old authors, Dr. Halde, Malle-Brun, Hamil, Gollownin, etc., who gave in some instances good translations from the Chinese.

On China, we young folks in Philadelphia, at least had more light. The Chinese Museum then on the corner of Ninth and Sansom Streets, founded by Nathan Dunn, an American merchant long in China, contained one of the richest and most varied collections of things Chinese anywhere outside of China. Two Chinese, scholarly gentlemen, explained things and wrote our names in Chinese script. This helped us to know how the people of the Middle Kingdom thought and felt. It is not an empty boast to say that Americans are not content with the outside of things. They try at least to get at the Korean heart.

It is one of the disgraceful things long attached

cials under Japanese Government and those who turned traitor to their cause. They had their base of operations at Antung, just across the river, taking advantage of the fact that, the place being in Manchuria, the Japanese authorities cannot lay their hands upon them there. The Iryu Company (the firm of Mr. George Shaw) served as a medium for communication with Shanghai and the base of operations for them.

The official statement then recounts many cases of robbery, incendiarism and murder, which it alleges have been committed by insubordinate Koreans in many places of north Pyungan Province since March 15th last. These outrages continued until the middle of July. During that time the inhabitants in the affected districts were panic-stricken, and Government officials and influential persons in those localities did not dare to go out unless under police guard. It was usual with rich Koreans to keep money in readiness to offer to these insubordinates. Some rich people left the province for other provinces to seek safety. At Sunchyun the headman tendered his resignation and closed the district office, and this example was followed by the headmen of Wiju, Kuisung and Yongchun. Such being the case, the administrative organization was in a state of temporary suspension in a part of North Pyungan Province. The police force were put to considerable trouble and difficulty in keeping watch in the districts in these circumstances. In the middle of May they learned that a party of insubordinates were on Mount Tenmazan, which stands at the junction of Sakju, Wiju and Kuisung districts. The mountain was immediately surrounded, and the insurgents fled in all directions. Subsequently they were arrested in twos or threes in many places in the province until the province was finally pacified. The districts which were once overrun by these undesirable elements have now been practically purged of them, and cases of robbery and murder are rare. It having been ascertained later that as the last resort they were contemplating launching the work of destruction with bombs, the police became active and arrested them on the frontier, thus nipping the plot in the bud.

More Arrests

According to a Taiku dispatch to the *Jiji*, the Taiku police arrested on the 15th instant eight Koreans, who profess themselves emissaries of the provisional Korean Government at Shanghai. It seems that these Koreans arrived at Taiku from Shanghai some time ago and had been raising members of the "Dare-to-Die" parties which they proposed to organize for the accomplishment of their desire for independence. Sensational developments of the case are expected with the progress of the examination of the recalcitrants now going on.



This illustration shows how the Korean school girls are arrested by wholesale by the Japanese police. The crime charged against the girls is they desire independence of their country. The victims are tied together with rope, their heads are covered with prison hoods and they are compelled to wear loose overcoats which indicate they are criminals.



Japanese policemen are arresting a bunch of Korean girls on the street on suspicion of being members of the Independence League.



The arrested Korean girls are pushed into a van to be taken to the police headquarters to be "examined."

25 KILLED IN KOREAN RIOTS

Japanese Allege Mob Was Led by Canadian Mission Students

Gensan, Korea, Sept. 26.—Twenty-five persons were killed in rioting here Thursday night, when Korean students attacked and destroyed or damaged branches of the Korean Industrial Bank and the Oriental Development Company and seven Japanese houses. The following night there was

accompanied the fleet of five ships with 750 men into Korean water.

What happened we have told in detail in "Corea: The Hermit Nation." The American armed force, moving up the Han River, was fired on. Then the local governor, in language as fine as Woodrow Wilson's—"Why should arms drag us into mutual resentment?" But it was thought necessary and appropriate to do what Germany openly considered indispensable for England—to teach her a lesson. So the dogs of war were unchained. In bravery, defenders and invaders were a match.

The comical side of the whole affair may be read in the narrative, given in a cheap magazine, by a certain Admiral who calls it "glory." Here, instead of two-inch gingals, matchlocks and spears, the Koreans had heavy artillery, and were running away, whereas they fought face to face till the last man was slain, after eleven-inch guns had bombarded them. Besides this, Minister Low wrote to Secretary of State Hamilton Fish that "the informant (who gave us data and reasons for the expedition) fabricated, for ulterior and base purposes, the information embodied in the dispatches before referred to. There is no reason to suppose that it contained the least shadow of truth."

Mr. John W. Foster (in 1903) in his book, "American Diplomacy in the Far East" (pp. 310-317), rehearsed the whole story with reflections, very humiliating to an all-round American patriot who does not get his history from newspapers or "the movies." Mr. Foster showed in what a false light the American Government and navy were placed, and calls this "unwarranted enterprise so injudiciously inaugurated the most serious blunder of American diplomacy in the Orient." In 1902 he concluded this chapter on "Korea and Her Neighbors" with the surmise that "the competition in Korea (of Russia and Japan) will bring about the next conflict in the Pacific and ever menace the peace of the world."

How true this forecast might be was not then suspected by many, but in 1904 the storm broke. The Japanese won—to their glory in arms and discipline and to their manifest deterioration of character, ultimately, they lost more friends than they gained. Only the highest moral character can save a nation that is victorious in war from swagger, false pride and ruinous conceit.

None saw this more clearly than that white-souled samurai, General Nogi, who sounded to his countrymen the note of alarm. Almost all successful wars hurt more the victors than the vanquished, for moral deterioration is nearly certain to follow. The worst calamity that could happen to my country would be success in an unrighteous aggressive war.

"Kittens in the field, tigers in the fort," is the

Japanese verdict upon the Koreans' ability to fight. Perhaps the intrenchments they now occupy are those of justice and righteousness. Time works wonders.

TROUBLE IN KOREA

(From Japan Chronicle)

According to an official statement published by the Police Bureau of the Government General of Korea on the 17th instant, the very disturbed state of affairs which prevailed in some parts of north Pyungan Province for some months has at last been settled. The official statement classifies the Korean advocates of independence into two parties—the so-called Civilian party and the so-called Militarist party. The Civilian party was cognizant of the urgent necessity of providing the Koreans with real strength for the accomplishment of their object. Under the beautiful name of cultural propaganda the Korean independents, belonging to this party, have hitherto been endeavoring to instill anti-Japanese sentiments into the Koreans, either by word of mouth or by means of printed matter. They worked for the combination of their fellow-thinkers for the common object and have been leaving no stone unturned to see that anti-Japanese sentiment pervaded the Koreans.

The so-called Militarist party, the report continues, has chosen more drastic methods. These Koreans, acting in collusion with the Bolsheviks, were bent upon barbarism and destruction by free recourse to bombs and other weapons. They have invaded Korean territory from outside and attempted to force recognition of Korean independence or autonomy upon the Japanese Government by force of arms. Between these two different groups of Korean independents the views of the latter finally prevailed, and the Civilian party came to support the violent methods advocated by the other party. The self-styled Korean Government gradually began to adopt a violent and extreme policy and drafted regulations such as the temporary military regulations for the Republic of Korea, the administrative policy of the provisional Korean Government, regulations for adventurers for saving their country. This insubordinate scheme was steadily pushed forward until an article urging the assassination of their enemies, falling under seven categories, was published in the *Independence Press*, their organ. "The Administrative Policy of the Provisional Korean Government" was a document bristling with virulent terms. For instance, it was proclaimed that bombs should be freely used and "Dare-to-Die parties" should be organized. The article referred to urged the murder of, among others, the leaders of the Japanese administration, the traitors to their country, the rich pro-Japanese Koreans, the offi-

The Misses Alice and Mary Appenzeller, of Methodist Mission in Seoul, Korea, have returned home on furlough. Their home address is 233 Charlotte Street, Lancaster, Pa.

Captain Joseph W. Graves, author of "The Renaissance of Korea," is now in London, England, doing social welfare work. He is sub-warden of the Browning Settlement, No. 1 York Street, London, S. E. His book is well received in America and more than one-half of the entire edition has been sold. Those who are interested in the book should get it at once, as the entire edition will soon be exhausted.

The Leagues of the Friends of Korea have been inactive during the summer owing to so many people being away from home. But, beginning with this month, they will resume their activities in the way of meetings, membership campaigns and study classes for those who desire information on the Far East.

Mr. S. A. Beck, of the Washington League, has returned from his four months' lecture tour through the Middle Atlantic and New England States. He lectured on the Korean question exclusively during his tour, and the total number of people he addressed was about 100,000.

Professor H. B. Hulbert, of Springfield, Mass., has also been on a lecture tour through the Middle and Northwestern States. He has enlightened some 100,000 people on the Korean situation during the summer months.

Fifty good Americans in the Hawaiian Islands have sent in subscriptions for the KOREA REVIEW during the month of September. It is very gratifying to us to know that so many people in Hawaii are taking interest in the Korean situation.

Mr. Y. N. Park, formerly with this Bureau, has resigned and returned to Dinuba, Cal., where he is engaged in the grape business.

Mr. J. H. Song, formerly a member of the Korean Commission in Washington, has resigned his office and is now engaged in the raisin business in California.

Mr. Young K. Kimm, of Alliance, Ohio, has entered the Boston University, Boston, to take up a course in finance and commerce.

Mr. P. William Lee, who was connected with the Washington League of the Friends of Korea during the summer, has entered the Ohio University, Columbus, Ohio, to take up the study of ceramics.

Miss Nodie Dora Kimm has returned to Oberlin College to resume her studies after a three months' visit to her home in Honolulu.

Professor Herbert A. Miller, a Vice-President of the Philadelphia League, has returned to his home in Oberlin, Ohio, after a several months' investigating tour in Europe. He was the guest of President Masaryk, of the Republic of Czechoslovakia, most of the time he was in Europe.

THE KOREAN REVOLUTION

The Attitude of the Missionaries Towards the National Movement

From the Presbyterian and Westminster, Toronto

BY DR. FRANK W. SCHOFIELD

The Koreans' love for the missionaries was shown in a very practical way when they carefully concealed from all foreigners their revolutionary programme. The Koreans knew that the Government would charge the missionaries with fomenting the trouble, therefore everything was kept secret, so that the missionaries were as ignorant as the Government themselves as to what was in the minds of the restless people. The missionaries, when attacked later in the government-censored papers, were fortunately able to say, "We are not only innocent of complicity in the plot but also totally ignorant of the plot."

NEUTRALITY

The missionaries throughout claimed to be neutral; and they were, in the sense that they refused to become either the agents of the Japanese Government or of the Korean people. The struggle being so intense, and both sides having much at stake, the missionaries realized that their influence would be nil and therefore refused the overtures of both parties.

But the missionaries were thinking, and every man in Korea, except one, was deeply in sympathy—not with the demand for immediate independence or perhaps even with the methods employed—but deeply in sympathy with a people who were sacrificing all in a great struggle which might win for them a few of the inherent rights and privileges of men and women everywhere. Every missionary wanted to see a change from the unsympathetic and autocratic government, which ruled by intimidation rather than by justice and by discrimination instead of impartiality, to a more constitutional form of self-government. While there was no neutrality in the mind of the missionary, yet his acts and utterances were controlled by the principle of neutrality. The Government knew that it was but an outward neutrality as the missionaries expressed their feelings very frankly when in private conference with the authorities.

Although this reflects the attitude of the majority, the writer broke this neutrality by writing a series of articles in the *Seoul Press* and *Japan Advertiser* with the object of bringing the truth to the Japanese public, who had been kept in absolute ignorance as to the real state of affairs in Korea. This was also supplemented by a visit to the Prime Minister in Tokyo with the same object in view. These pro-Korean activities were offset by the pro-Japanese activities of "the missionary to the Japanese in Korea," who stoutly defended the administration, his views in pamphlet form being now on sale by the Japanese Government.

As was expected, the Japanese press most violently attacked the missionaries. They were charged with being the instigators of the rebellion and were spoken of in a

further shooting, resulting in additional casualties, the number of which has not been learned.

Reports printed in Japanese newspapers allege the mob was led by students from the Canadian Presbyterian Mission.

BRITISH SYMPATHY FOR KOREA

The book, "Korea's Fight for Freedom," written by Mr. F. A. McKenzie, seems to have aroused much sympathy and interest among the reading public of the British Isles. This book has been widely read and many sympathetic and congratulatory letters from the prominent people of the British political, religious and commercial circles have been showered upon the author. Mr. McKenzie has written many articles for British periodicals on Korea since his return to London last summer and he has delivered many lectures on the same subject before numerous organizations. It seems the Korean question is even less known in Britain than it is in America, but through Mr. McKenzie and Mr. Williams, another friend of Korea, the British public is beginning to understand some phases of the Korean question. The evidence of this is that of late many interpellations have been made by several members of Parliament regarding the Korean situation.

It is the intention of the British friends of Korea to organize a league in London and later in other British centers. The league will be known as Friends of Korea and many prominent people have signified their willingness to take active part. The following is a partial list of those who have signed to join the league:

Lord Parmoor; J. Stanley Homes, M.P.; Sir Robert Newman, M.P.; Frank Briant, M.P.; J. Frederick Green, M.P.; P. Wilson Raffan, M.P.; Major John Edwards, D.S.O., M.P.; Richard Morris, M.P.; Lieutenant-Colonel J. H. Parry, D.S.O., M.P.; J. Hugh Edwards, M.P.; the Rev. J. Towyn Jones, M.P.; Donald Murray, M.P.; A. Lyle Samuel, M.P.; T. T. Broad, M.P.; Percy Alden, ex-M.P.; H. G. Chancellor, ex-M.P., candidate for Parliament; T. Wing, ex-M.P. and candidate; the Rev. D. Bryant, D.C.L., M.A., Vicar of Balham; the Rev. John Clifford, D.D., the great Baptist leader; the Rev. Bernard Snell, M.A., ex-President of the Congregational Union; the Rev. R. C. Gillie, London; Dr. James Webster, Edinburgh; Frank Chinfield, candidate for Parliament; J. T. Musgrave, Chairman of Art Committee, National Liberal Club; F. Maddison, Secretary of Arbitration League; A. G. Gardiner, late editor of the *Daily News*; the Rev. Silas K. Hocking, the well-known novelist; Percy L. Parker, editor of *Public Opinion*; O. F. Maclagan, author of Peace Books; Miss Violet Cavendish Bentinck;

H. A. Barker, the famous manipulative surgeon; Lieutenant G. A. Rhodes; Sir Robert A. Lister, O.B.E.; Walter S. Rowntree, M.A.; Robert Richardson, M.P.; John Hinds, M.P., Chairman of the Baptist Union of Wales; E. S. Gange, M.P., and many others.

HERE AND THERE

The marriage of Miss Margaret Jones and Ensign Artyn L. Main, U. S. N., took place on August 25th in Pasadena, Cal. Mrs. Main is the daughter of the late Dr. George Heber Jones and Mrs. Jones, who for twenty-two years were among the pioneer Methodist Episcopal missionaries to Korea. Mrs. Main was born in Chemulpa, Korea. For nine years preceding his death, Doctor Jones was one of the associate secretaries of the Board of Foreign Missions of the Methodist Episcopal Church. Mrs. Jones is now a hostess of the board. Ensign Main is the son of the Rev. and Mrs. W. A. Main, Methodist Episcopal missionaries in Shanghai, China. He was graduated from Annapolis last June and is stationed at San Diego, Cal.

Bishop Herbert Welch, of the Methodist Church in Korea, has returned to Korea with Mrs. Welch and their daughter. They sailed from San Francisco on September 28th.

Mr. Henry Chung has been appointed a member of the Korean Commission in Washington, D. C. He assumed office on September 21st.

Mr. Kiusic Kimm, the Chairman of the Korean Commission in Washington, is expected to leave Washington for a visit to Europe and Asia. He will be absent from his office for about three months. During his absence Mr. S. Hyun, the senior member of the Commission, will act as chairman pro tem.

Dr. Syngman Rhee, who has been visiting the Hawaiian Islands, is expected to prolong his stay there for some months to come. It is possible that he may visit the Far East before returning to Washington.

Miss Mamie D. Myers, of the Southern Methodist Mission in Korea, has returned to her post after a year's furlough at her home in Georgia. Her colleague, Miss Ellie Gray, of the same mission, has returned home on furlough. Miss Gray's home is in La Grange, Ga.

Dr. Frank W. Schofield, of the Severance Hospital in Seoul, is spending his furlough in Toronto, Canada. He is very busy filling speaking engagements throughout Canada. He can be reached at Knox College, Toronto, Canada.

Congressional party would visit Korea on the way from China to Japan, the Japanese Government was very much exercised over it and endeavored to persuade the Americans to omit Korea from the itinerary. However, the Americans did not change their minds and carried out their original program, including a visit to Korea. It would take too long to relate all the reasons for the Japanese objection to the Americans' visit to Korea, but the principal reason was that they did not want the Americans to come in contact with the Koreans, for fear some Koreans might reveal the truth concerning the Korean situation to these visitors.

When the Japanese found that their persuasion to change the itinerary was of no avail, they immediately started a story that the Koreans had formulated a wicked plot to either detain or kill the Americans in Korea. This report was sedulously circulated among the American tourists with the hope that they would change their minds to visit Korea for fear of the reported plot. Again the Japanese were disappointed that the Congressional party did not seem to mind the danger. The Japanese then floated another rumor that a terrible scourge of cholera was raging in Korea and that it was positively dangerous for any foreigner to visit that country. But for some reasons unknown to the Japanese the Americans carried out their program and visited Korea nevertheless, much to their chagrin.

The next best thing for the Japanese to do was to isolate the Americans from the Koreans. They were surrounded by their officials wherever they went, and all Koreans who desired to meet the American party were religiously kept away. This is one of the old methods which the Japanese have practiced in Korea since the annexation. Whenever a foreigner of any consequence appears in Korea he is prevented from talking to the Koreans. This seems very childish to ordinary intelligent people, but the Japanese, evidently think it is a way to hide the truth about Korea from the western world.

We do not know whether or not these absurd stories the Japanese manufactured received any credence on the part of the Americans, but judging from the way the Americans carried out their original program, these stories were not taken at their face value. The Japanese are considered experts on camouflage, but in this instance they seem to have foisted a very clumsy one. The idea of the Koreans having plotted against the Americans is too absurd for any one to believe. The Koreans have no other sentiment towards the Americans than that of genuine friendship and admiration. Further, it is their constant aim to enlist the sympathy and moral support of the American people for the cause of their country's freedom. Therefore, it is not likely that they

would plot against the people whose good-will they so ardently desire.

We rather suspect that the American tourists have perceived the real motive of the Japanese stories through the smoke-screen which the Mikado's minions so elaborately threw over the Orient.

THE FRIENDS OF KOREA

The League of the Friends of Korea, Reading, Pa., held its annual meeting on the evening of July 15, at the Y. M. C. A. Auditorium. It was largely attended in spite of the warm weather. Mr. F. S. Livingood, the president, presided, and a very inspiring and instructive address was delivered by Rev. Wm. H. Lindemuth, of that city. The lady members furnished a pleasing musical program and provided refreshments after the meeting.

* * * *

Through the lectures of Mr. J. H. Kimm, of Reading, a new League was organized August 8 in Upper Perkiomen Valley, of this state, with headquarters in East Greenville, Lehigh County. Rev. Calvin M. De Long was elected president with a membership of over seventy. Mr. Kimm has been speaking in Pottstown and other places in that part of the state and has succeeded in enlisting the sympathy of many people for Korea. The congregation of the St. Peters Reformed Church, of Upper Milford; the Zionsville Reformed Church, and the Searles Memorial Methodist Episcopal Church, of Pottstown, have passed sympathetic resolutions in behalf of Korea, and copies of them were forwarded to the Senators from Pennsylvania and to the presidential candidates of the Republican and Democratic parties.

* * * *

The following communication was received from the Upper Perkiomen Valley League from Miss Alice L. Welker, secretary of the new organization:

Editor, KOREA REVIEW,

Dear Sir: On Sunday evening, August 8, a meeting in the interests of Korea was held in St. John's Chapel, East Greenville.

The principal speaker of the evening was Mr. J. H. Kimm. Remarks were also made by Dr. O. S. Kriebel and Rev. W. U. Kistler.

So much interest was aroused in the subject that at the close of the meeting it was decided to organize a League of the Friends of Korea.

The following officers were elected:

President, Rev. Calvin M. De Long; Vice-President, Rev. W. U. Kistler; Secretary, Alice L. Welker; Treasurer, Robert E. Ritter.

These officers together with the following members, appointed by the president, form the Executive Committee:

most insulting and contemptuous way. The Government, while allowing these articles to pass uncensored, declared its belief in the neutrality of the missionaries. Mention must be made of one journalist, Mr. Yamagata of the *Seoul Press*, and one leading Japanese professor, Mr. Tashimo, who defended the missionaries against these charges.

The definite persecution of the Christians and the extensive burning of church property resulted in a delegation of missionaries going to Tokyo, where they were received cordially and given certain promises by the Government. The Tokyo conference was well worth while, as it resulted in a committee from the Japanese Federation of Churches going to Korea and making an impartial investigation. The report issued by Mr. Ichizaki proved to be of great value in bringing home to the Japanese Christians the truth of the situation which had been so cleverly concealed by the Government.

Early in the trouble several conferences were held between a few of the leading missionaries and some Government officials. The meetings were free and informal, the missionaries stating what they believed to be the cause and the remedy. The Government requested the co-operation of the missionaries in putting down the rebellion. This the missionaries declined to give, first, because they had decided not to interfere in politics; second, because anything that they could do would not influence matters. The Government stoutly maintained that missionaries must keep out of politics; but this always referred to the Korean side of politics. All missionaries were welcome to enter politics on the Government side.

The missionaries were charged with a breach of good faith when reports of atrocities appeared in the British and American press. It may be that in sending such information neutrality was violated; but it would have been wicked to have allowed the militarists to continue in their shooting, beating, burning and torturing when a few reports in the foreign press would bring such brutality to an end.

TREATMENT OF MISSIONARIES

One British missionary was attacked by a body of soldiers and severely beaten. As the blows were rained upon him the soldiers called out, "Beat him, he is an American." They were confounded when, after picking up his trampled passport, they discovered the British coat of arms. An indemnity of \$5,000 was granted after months of haggling between the British Ambassador and the Japanese Foreign Office.

Several missionaries were placed in jail, but all were released except one, an American, who was charged with "concealing criminals" in his home. The defence was that the young men were students living on the compound; that the defendant was not aware that these men had broken any law; that they had hidden in the missionaries' homes without consent, being alarmed when the police rushed the house. The missionary, Dr. Mowrey, was found guilty and sentenced to one month's imprisonment or a fine.

Last fall a sudden and violent attack was made upon the missionary body by the newly-appointed chief of police. But the attack collapsed almost as suddenly as it had started, and the official beat an ignominious retreat behind the excuse that he had used the word "missionary" when all the time he meant "native pastor." Some weeks later a Japanese gentleman gave the writer the reason for the sudden attack and precipitous retreat. When the facts supporting missionary intrigue were demanded the police were confused and so called a meeting of journalists requesting them to co-operate in obtaining incriminating evidence. Certain bad characters, like the writer and others, were to be interviewed and an attempt made to draw out revolutionary utterances from the innocent missionary. The scheme failed owing to the firm stand taken against the plot by the editor of the *Seoul Press* who has often befriended the missionaries.

The revolution placed the missionaries in a most diffi-

cult situation which required the exercise of tact and restraint, as the government had to be obeyed and respected although hundreds of dearly beloved Koreans were suffering unmercifully in an attempt to rise out of a condition little better than serfdom.

THE NATIVE CHRISTIANS

While the movement was national, embracing all religions and cults, yet the native Christians were frequently the leaders. This was to be expected. The Christians largely represent the educated and thoughtful people in Korea. They had been educated in the democracy of the Gospels and had tasted of the liberal spirit of Christianity. Their teachers were men and women who in many ways unconsciously revealed to their pupils the fact that they had been born and bred in a free country.

The words of Micah, "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God," were at once an inspiration and a challenge. They had pondered over the story of the Jewish bondage in Egypt, the wandering in the wilderness, and the final inheritance of Palestine. The Christian felt that they had tried to be faithful to Him who had called them, and really believed that in the act of revolution they were following a divine leading, and were responding to the best in their nature which had been quickened by the ideals of justice, righteousness and honor.

By teaching the worth of man Christianity develops self-consciousness and rapidly develops real manhood and womanhood. Vision, hope and ambition rapidly follow one after the other as the outlook widens, and the new creature enters into the liberties and fulness of the life that Christ came to give more abundantly.

The police had always hated the Christians and the suppression of the rebellion gave them unlimited scope to wreak their vengeance on those whom they believed to be at the bottom of the trouble. Both Christian and heathen suffered terribly; yet the question was almost always put, "Are you a Christian?" When the answer was "Yes," the beating was harder, the torture was longer, and that extra hatred for the Christian showed itself in many varied ways. In certain cases when the man or woman renounced their faith the punishment ceased. This does not refer to cases brought before the courts, but to the brutalities practiced by the police and soldiers without the sanction of the law.

The persecutions and imprisonment have had but one effect, namely, to make a purer, stronger and more evangelical church. The people prayed for independence, but the Lord has given them a greater blessing in a spiritual revival. The mission schools are thronged, the country churches crowded, and a great revival is in progress. Hundreds have found Christ while in jail, and hundreds more while in solitary confinement have received the Holy Ghost and power.

JAPANESE CAMOUFLAGE FAILED

Misrepresentation of facts does not pay in these days. In days gone by, when the world was enveloped in ignorance through the lack of the light of publicity, falsehood and deception held sway, but in this day and generation they are worse than inefficacious. Civilization has developed so many channels through which truth generally comes to the surface, therefore, aside from moral grounds, falsehood does not pay as a commercial proposition.

When it was announced that the American

LIST OF THE LATEST BOOKS, PAMPHLETS AND MAGAZINES ON KOREA

"Korea Review" is a monthly magazine published by the Korean Students League of America under the auspices of the Bureau of Information for the Republic of Korea, 825 Weightman Building, Philadelphia, Pa. The subscription price is \$2.00 per annum. It is the only magazine published in America which gives full information about Korea.

"Briefs for Korea" is a leaflet by Fred A. Dolph, Counsellor to the Republic of Korea, presented to the Committee on Foreign Affairs of the House of Representatives of the United States and to the Committee on Foreign Relations of the Senate. Will mail on application to the Friends of Korea, 823 Weightman Building, Philadelphia, Pa.

"The Truth About Korea" is a little book with illustrations and maps by Carlton W. Kendall, Delegate to the International Peace Conference, 1915. Price, 60 cents. Korean Information Bureau, 823 Weightman Building, Philadelphia, Pa.

"Korea's Fight For Freedom," by F. A. McKenzie. Published by Fleming H. Revell Co., New York, N. Y. Price, \$2.00.

"The Re-Birth of Korea," by Hugh Hueng-Wo Cynn. Published by Adingdon Press, Methodist Book Concern, 150 Fifth Avenue, New York City. Price, \$1.50.

"The Korean Situation" is an authentic account of recent events by eye-witnesses. It is issued by the Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America, 105 E. 22nd St., New York City. The price is 25 cents.

"Little Martyrs of Korea," published by the Korean Information Bureau, 825 Weightman Building, Philadelphia, Pa. Price, 10 cents.

"The Claim of the Korean People and Nation" is a petition presented to the Peace Conference at Paris by Hon. J. Kiusic S. Kimm, Delegate to the Peace Conference. Will be mailed on application to the League of the Friends of Korea, 823 Weightman Building, Philadelphia, Pa.

"Japanese Atrocities in Korea," an illustrated leaflet. Will be mailed on application to the Friends of Korea, 823 Weightman Building, Philadelphia, Pa.

"Japanese Stewardship of Korea, Economic and Financial," by Fred A. Dolph, will be mailed on application to the Friends of Korea, 823 Weightman Building, Philadelphia, Pa.

"The Renaissance of Korea," by Captain Joseph W. Graves. Published by the Korean Information Bureau, 823 Weightman Building, Philadelphia, Pa. Price, \$1.35.

"The Oriental Policy of the United States," by Henry Chung. Professor Jeremiah W. Jenks said in the introduction; "It contains much of importance and should be read by every American to know the political situation of the Oriental countries." Published by Fleming H. Revell Co., New York City. Price, \$2.00.

"The Germany of Asia" is a leaflet by V. S. McClatchy, of the *Sacramento Bee*, of California. It tells of Japan's policy in the Far East and her "Peaceful Penetration of the United States." Will be sent to any address on receipt of 10 cents in stamps. Address Korean Information Bureau, 823 Weightman Building, Philadelphia, Pa.

"Proceedings of the First Korean Congress," held in Philadelphia April, 1919. Price, \$1.00, including postage. Korean Information Bureau, 823 Weightman Building, Philadelphia, Pa.

"Balancing Debits and Credits in Far East," a pamphlet by Fred A. Dolph, giving exhaustive information on Japan's financial status. Apply to Korean Information Bureau, 823 Weightman Building, Philadelphia, Pa.

Rev. James N. Blatt, Mrs. Chester Greulick, Rev. Lawrence S. Hosan, Dr. O. S. Kriebel, Rev. A. M. Stump, Mrs. E. J. Wieder.

We enrolled sixty members on Sunday evening. We have received eleven since then, making seventy-one in all. We expect to receive many more. The League is to be known as the Upper Perkiomen Valley League of the Friends of Korea.

Yours truly,
(Miss) ALICE L. WELKER,
Secretary.

THE NEW KOREAN TARIFF

In one of our previous numbers we discussed the probable change in the Korean tariff this year. According to the treaty between the United States and Korea, the import duty in Korea was fixed at 10% ad valorem. When Japan annexed Korea she announced to the other powers that the original schedule would hold good for ten years from August 28th, 1910. The time was up this year, so we thought there might be a change. We asked the Chamber of Commerce to find out for us from the State Department or the Department of Commerce whether or not there would be a change, and if so, to what extent. The information the Chamber of Commerce received from Washington was that the Department understood the same schedule was to be in force for another year.

However, we have now before us the revised Korean tariff which was adopted by the Japanese Cabinet and went into effect on September 1st this year. The new Korean tariff is exactly the same as that which governs Japan. The new rate on all goods runs about 35% ad valorem and in a few cases even higher. We are wondering whether the Departments in Washington have been advised of this change. They must have been misinformed when they advised the Chamber of Commerce that the old schedule would be in force for another year.

PASSENGER RATES ON PACIFIC STEAMERS

The Japanese steamship companies running passenger boats on the Pacific have raised their fares 20%. The new schedule of fare from Victoria, Seattle or Tacoma to Japan is \$225, and to Shanghai, China, \$273.

JAPAN'S GOLD RESERVES

The outflow of gold to Japan from the United States, which amounted to about \$7,500,000 in the first ten days of July, was expected to continue until the total of the July engagement reached approximately \$11,500,000. The metal is being shipped from San Francisco at the direction of Japanese banks in New York.

"Neither the Japanese Government nor the Bank of Japan," said Akira Den, Japanese Financial

Commissoner, "has any connection with this gold export, which is only the normal exchange operation of private banks. At present the total reserve held by the Government of Japan and the Bank of Japan, consisting of gold reserve at home and current credit abroad, is 1,921,000,000 yen, or about \$1,000,000,000, and the capacity of the Government to hold this credit is limited by the condition of the Treasury.

"The Government does not buy up trade balances in New York from Japanese exchange banks as it did in former times. The banks are consequently compelled to remit the balances to Japan, and chose gold export as the most businesslike course of remittance during a time when high exchange rates prevail. Therefore, there is no change of gold policy on the part of the Japanese Government and the Bank of Japan."

JAPS AID BANDITS

It is reported from reliable sources that early in July Japanese officers organized a force of 500 picked Hunghutze at Nikolsk, whom they led with fifty Japanese soldiers into adjacent Manchurian districts with the object of attacking Korean villages in Chinese territory.

On July 12th one Korean community, warned by a horse courier, prepared for defense, and after hard skirmishing defeated the raiders, who retreated towards Nikolsk.

STUDENT'S CORNER

The *Seoul Press* (an English newspaper published by a Japanese in Seoul, Korea) advocates that Japan must continue the attempt to Japanize the Koreans regardless of cost. The editor of the *Seoul Press* must be a man of unusual optimistic temperament, otherwise he would not cherish the hope that the Koreans will ever become Japanized. He might as well expect to make a cat out of a dog as to believe that a Korean will become a Jap. You can beat the dog on the head and ask it to meow and scratch, but the dog will keep on barking just the same, and every chance it gets it will bite its tormentor. It takes more than human power to change the law of nature. Some day the Koreans may live peacefully with the Japanese when the Japs recognize and respect the Koreans as neighbors. However, the advocacy of Japanization of the Koreans at any cost by a Japanese publisher will put that day further away. The only result will be calamity for both Japan and Korea. Those Japanese living in Korea who really desire harmony between the two people, and wish to promote the best interests of both countries, should enlighten their friends in Japan of the futility of the policy of assimilation instead of encouraging it.

* * * *

The wolf sometimes travels in the garb of a sheep. But when it imitates the sheep's bleating one can discern the true nature of the beast. There are two men who travel in the clerical cloth in the Orient, professing to teach the heathens the truth of the Gospel, but when they return to their home land they feel it is their privilege to feed their own people with half truths, or contorted truths. It is strange that they make this discrimination between their own people and the heathens of the Orient.

Some Reasons Why You Should Join The League of the Friends of Korea

1st. The membership in this League means that you are a red-blooded American, who believes in a square deal between individuals as well as between nations; your sympathy is with the oppressed, and your aim is to uphold justice and liberty in all lands.

2nd. The aim of this organization is to educate our people in the Oriental questions which are the important problems of the day. Your membership will help this educational movement which is badly needed in our country.

3rd. Even if you cannot take an active part in the solution of the Far Eastern problem, your interest in this organization will help those who are trying to solve them in the spirit of fairness, justice and permanent peace of the world.

4th. There are over four hundred of our people who are working in the Korean mission field which has proved to be the most wonderful center for christianization of the Far East. Your identification with this League means encouragement for our missionaries in their work and comfort to those suffering Korean Christians for they will feel that they have a friend in YOU.

5th. By payment of \$3.00 or over per year, you will become an active member and you will receive a monthly magazine—KOREA REVIEW, which will keep you informed of what is going on in the Far East, and which will tell you many things that you do not know now. Therefore, the membership is worth a great deal more than the amount of the dues, even from the standpoint of monetary value.

6th. There are nearly twenty local Leagues of Friends of Korea in America with a total membership of over 10,000 Americans of the best type. You are welcome to join any of these organizations. Perhaps you will find one among the list you wish to join. Write to the President of the local league today and make application for membership, or write to our Philadelphia League of Friends of Korea, 825 Weightman Building, Philadelphia.

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SHOW YOUR AMERICAN SPIRIT BY JOINING
THE LEAGUE OF THE FRIENDS OF KOREA

Congressional Record.

SIXTY-SIXTH CONGRESS, THIRD SESSION.

CHINA, KOREA, AND JAPAN

As Seen with the Congressional Party of 1920.

SPEECH OF

HON. HENRY Z. OSBORNE,

OF CALIFORNIA,

IN THE HOUSE OF REPRESENTATIVES,

Thursday, December 23, 1920.

The House in Committee of the Whole House on the state of the Union had under consideration the bill H. R. 15344, the pension appropriation bill.

Mr. OSBORNE. Mr. Chairman, I am strongly in favor of the bill that is before the House. I believe that proper care in the way of pensions for those who serve their country in war is one of the most important matters that Congress has to deal with. I believe that the future success of our country, when it shall unfortunately be thrown into war, will be greatly influenced by the manner in which we treat the soldiers of America. Our country has in all its history been thoughtful and tender of those who have bared their breasts to the storms of war, who have taken their lives in their hands for their country, and it is well that this should be so. It is not, however, my intention to speak upon the subject of this bill further than I have already done.

During the summer just past a number of Members of this House and certain Members of the Senate made a trip to the Orient, and it was of so interesting a nature that it has occurred to me that it might be of some value to Congress that something be said about this trip. I will omit any reference to the earlier part of the journey across the ocean and take up the subject of our experiences and observations in China.

Going to China, to one who has never been in the Orient, is like dropping off the earth into an entirely different world. The ways of the people and all the conditions over there are so different to those that we are accustomed to that everything in regard to it was to me most interesting. It is a most wonderful country. The Chinese figure their population at 440,000,000 in a country perhaps one-third larger than continental United States. Although one may know that China is a vast country, yet it is a surprise to realize its extent by traveling over it. We went into the interior of China, traveling by rail-ways about 2,500 miles. We entered at Shanghai, which is some 600 or 700 miles north of the southern boundary of China, and which is about on a line with New Orleans. The farthest point north that we reached in our journey was Mukden, in Manchuria, which is on the parallel of New York, and there are still some hundreds of miles farther north.

THE GREAT YANGTZE RIVER.

On the 5th of August, 1920, just a month after sailing from San Francisco, the *Great Northern* was approaching the mouth of the greatest river of Asia, navigable for 2,000 miles, the Yangtze. Like the Mississippi, it has a vast delta, and discolors the ocean with its silt for a great distance, probably 50 miles or more. The first glimpse of Asia is in the form of a large group of islands, known as the Chusan Islands, to the south and east of the river's mouth. The islands are rocky, not large, and most of them show but little vegetation. The

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first signs of approaching land consist of numerous Chinese fishing boats, with square sails made of matting stretched out on bamboo poles. These boats are about the size of those in the fishing trade off the southern California coast, and in lieu of the gasoline engines with which our boats are equipped each has a big pair of eyes painted on the bow, so that the craft may look out for and avoid approaching danger, and also to enable it to observe and locate the schools of fish. These painted eyes are said to be very efficacious, and no Chinese fisherman would sail on a craft that was so poorly equipped that it had no eyes. It would invite disaster and be very bad luck.

The Yangtze is so wide at the mouth (26 miles) that the shores can not be seen on either side, and several miles must be traveled up the river before the faint dark lines are seen that indicate land. Many ships are met going out to sea, those flying the Japanese flag being more numerous than the American, British, and all others combined. As the river narrows one can see that the delta lands, as would be anticipated, are extremely fertile and intensively cultivated. The deep green of tall, vigorous crops extends in every direction as far as the eye can reach, with many villages well built in the Chinese fashion.

THE CITY OF SHANGHAI.

The city of Shanghai is not on the Yangtze proper, but on the Whangpoo River, a much narrower stream, which empties into the Yangtze 13 miles below the city. The Whangpoo bears an enormous commerce, and is crowded with craft of every description, from the ocean liners to odd-looking barges, and hundreds of sampans.

After a brief stop at the quarantine station, where health officers came aboard to see whether there were any cases of contagious disease on our ship, we proceeded to the Standard Oil Dock, 4 miles below the city. There all passengers, with their luggage, were transferred to a small steamer, and, accompanied by a welcoming committee, proceeded to a landing at a busy point on the Bund, which is the name given to the city's beautiful park-like front on the Whangpoo. Back of the park is a wide cement-paved street, faced by very fine buildings, which are the homes of the great Asiatic banking institutions, large corporations, popular clubs, and so forth. The buildings are not skyscrapers, but are from three to five or six stories in height, built more in the European than the American style of architecture, and very stylish and attractive.

We were greatly surprised at the enthusiastic and spontaneous character of our reception. There were thousands of Chinese people gathered, possibly from curiosity, and representatives of the municipality and of the Province, beside the American consular officers, committees of patriotic Chinese organizations, and so forth. It was an awfully hot day, and a

correspondingly hot task to get located in the waiting automobiles to be taken to the hotels. Our smiling Chinese hosts, fine large men, most of whom spoke excellent English, helped us the best they could. But with the crowds of people, the men stripped to the waist and the smaller children stripped to the soles of their feet, the swarms of jinrikishas, and the loud shouting in Chinese, which seems a necessary accompaniment of any important undertaking in China, it made the transfer a very hot job.

We went direct to the foreign office of the Province—that of Kiangsu—where we were formally received by the civil governor, the military governor, the commissioner of foreign affairs, and the other officers of the Province. It is one of the peculiarities of China that each of the Provinces has a foreign office, in addition to that of the central government. Such a reception in China always includes refreshments on a very generous scale, and this was far from being an exception. These include tea and cakes of all sorts and usually soda water, lemonade "silent" water (distilled), and sometimes wine and liquors. The bad character of the water throughout China affords an excuse if not a reason for drinking other potables. The water in general use for bathing, etc., is not considered safe to drink, and at the rooms in hotels there is always a bottle of drinking water, called "chow" water. Typhus and typhoid fevers and cholera are the diseases most common and most feared.

As soon as our reception was over, about 6.30, we went to the hotel and registered and endeavored to "settle down" and get ready for a great dinner. Our luggage was in one big pile—about a carload of it—in the basement of the hotel, and I risk nothing in saying that it was another hot job getting it out. The cellar was like a damp furnace and was stuffed with shouting, half-naked coolies, who would pack your pieces of luggage to your room after you had been so successful as to retrieve them from the dreadful pack. It was an hour to test the courage of the bravest men and the patience of the gentlest women. The hour finally passed, however.

By the time that we had cleaned up and cooled off the hour for dinner had arrived—9.30 p. m. They permitted us to dress informally, but it was a very swell affair. It was presided over by a former minister of foreign affairs, and one of the speakers was the first President of the Chinese Republic, Dr. Sun Yat Sen. He spoke nearly an hour and made some startling statements, one to the effect that he had brought on the war between the north and south of China for the purpose of frustrating Japanese designs. Another was C. T. Wang, one of the two Chinese commissioners to the peace conference at Paris, who, with Dr. Wellington Koo, now Chinese minister at Washington, refused to sign the treaty because of the Shantung concession to Japan. He is a very capable and logical man, quite young and prepossessing, and everybody predicts that he will cut a large figure in China in the future. There were 300 or 400 people at the dinner, including members of the fine American colony, prominent Chinese in official and business life, as well as our own party.

We remained in Shanghai until Monday, August 9, and had a very full program. It is an active business city, considerably Europeanized. There are thousands of small Chinese shops, but there are also great Chinese stores of all sorts—jewelry stores as large as those of our most important American cities, silk and embroidery shops, and very large and well-stocked department stores. One such is a one-priced store, at which you may buy or not, without the customary haggling that is the rule generally in China. Usually it is absolutely necessary to haggle, as the seller invariably asks two or three times and perhaps ten times what he expects to get.

The streets of Shanghai are most animated and the scenes astonishing to an American who sees them for the first time. Pretty nearly everything is done by human power. It is true that there are street car lines with small crowded cars and a good many automobiles, but the great bulk of street transportation is by jinrikishas, the power for which is a lithe coolie, who gets between the thills and trots off with his "fare" at a surprising speed. They rarely cease from a steady trot, and then only in climbing a hill or in case of an interruption of traffic by congestion or otherwise. The vehicle is somewhat like a grown-up baby carriage, and on smooth asphalt-lined pavements like those of Shanghai is a decidedly comfortable means of conveyance. There is a carriage top, which may be up or down, as the passenger may prefer, but in the glaring sun and intense heat experienced in China one almost invariably insists on having the top up. The rikisha man is usually stripped to the waist and his legs and feet are bare. As he steadily and patiently trots along the perspiration stands out on his brown body and arms, and often his head and face. At first one has some compunctions about riding behind these human ponies at the low fares that govern them by municipal law, but as their occupation is their only way of earning a living one concludes that it is a

poor way of displaying sympathy to curtail their employment. Shanghai swarms with them by the thousand, and there they are the principal means of locomotion, while in some cities they are the only means.

But the propulsion of rikishas is only one of the many uses to which human power is put on the streets of Shanghai and other Chinese cities. Wheelbarrows with side seats are used for cheaper human transport. All freight and transport business on the streets is done by men. Thousands of men carry huge loads suspended from the two ends of a strong bamboo pole, or one big load in the middle of a bamboo, with two stout, half-naked coolies at each end. Then there are the enormous wheelbarrows, with large wooden wheels, on which a single man will carry an incredible load. Sometimes he will have a helper, often a little boy, who, with a rope over his shoulder attached to the barrow, will tug away and do his share in towing. The next larger means of transport is a big two-wheeled cart, with two men working around the cart and the load, and from four to six others tugging away at separate ropes. They proceed with a mournful sort of cry or song and move a quantity of heavy goods or rocks sufficient to make a good big truck load. I do not remember to have seen a single auto truck or one drawn by horses in Shanghai. When one considers the fact that this is a great commercial city, handling a vast volume of commodities of every description it will be realized what is done there by human power and strength alone.

The policing of Shanghai is largely done by tall, hairy-faced Sikhs, wearing red turbans and a khakilike uniform. They carry a stick about 2½ feet long, which they handle something like kings are supposed to handle a scepter when in position as traffic officers, resting it on the right hip and pointing out at an angle of about 40 degrees. They are extremely businesslike and stand for no nonsense. When they wave their sticks or their hands traffic either stops or proceeds, as may have been indicated. There was always one of these tall, unemotional chaps in front of the hotel to look out for the hotel guests coming and going in autos or rikshas. When a man would come out of the hotel looking as though he wanted a conveyance the riksha men would come rushing from the opposite side of the street with their machines like a school of fish after a crippled minnow. It was the duty of these Sikhs to keep them in order, and I saw them on two occasions cuff rikisha men who rushed in too swiftly, and no gentle cuffs, either. Unlike an American cabman, they put up no argument.

With two or three exceptions like this, I saw no violence of any sort in China. With all the crowding on the streets, occupied by countless thousands, I never saw a man strike another, and I saw only one case of a heated argument, and that was between two rikisha men in Pekin. There was much talk, but that was all. In America one would have thought that there was going to be a "scrap," but the bystanders evidently knew better and were apathetic.

The River Whangpoo, which constitutes the harbor of Shanghai, with its hundreds of quaint craft and its beautiful bund, is sufficiently interesting to engage more extended description. There is everything, from the stately liners from Europe and America to the humble fishing craft and boats carrying fruit and vegetables, with their square matting sails, and a large population on the water.

While there is a large variety of fruit in China, due to warnings from all people of experience, we did not eat much of it. We were cautioned not to eat any fruit or vegetables uncooked, as there was danger of dysentery or cholera. I did, however, test nearly everything once. Fine and even brilliantly skinned apples were quite dry and punky inside. The peaches were better, but not up to ours at home. Pears are very fair. Watermelons, some red and some yellow inside, taste very well, but are especially dangerous to Americans in hot weather.

Our second day, Friday, August 6, was given to entertainments more or less formal. In the morning our Chinese friends took us to the spacious grounds of their athletic association, where we saw some remarkable athletic work in Chinese boxing, sword and spear contests, and so forth. After that we went to a Chinese cotton mill, where they recently put in American machinery and were having great success. We took luncheon with the American Chamber of Commerce, a splendid body of business men, who told us of some of their difficulties in establishing and conducting American business enterprises in China. In the early evening we were the guests of 21 associations, mostly Chinese public welfare organizations, at a luncheon. There were several hundred people present, ladies and gentlemen, in a large Chinese restaurant.

On Saturday, August 7, the *Great Northern* sailed back for America and took about half of our party, who could not wait for the *Madawaska*, which would not sail from Yokohama until September 10.

On Sunday, August 8, a very hot day, we rested in the forenoon, and in the afternoon took rikishas to the house of Mr. Tong, a former minister of the treasury, who talked to us about China's finances and the consortium, to which he was opposed. Mr. C. T. Wang, the able young man that I have heretofore referred to, was one of those present.

A GREAT DAY IN HANGCHOW.

Monday morning, August 9, ended our stay in Shanghai, which was marked by great cordiality, not only upon the part of our countrymen, 3,500 of whom live there, but especially on the part of the Chinese of all classes, large delegations of whom saw us off at the station with a Chinese band and a company of Chinese soldiers.

At 7.30 a. m. we took a special train, furnished by the Chinese Government, for Hangchow, four hours travel to the southwest. The cars were compartment cars built on the European model, with a corridor running along one side of the car. The seats can be made into berths for sleeping at night and are quite comfortable. The attendance, also Chinese, was excellent.

This trip to Hangchow, being our first penetration of the interior of China, was most interesting. All this section is delta soil and extremely fertile. It is a great silk-producing country, and mulberry trees are grown very extensively, as well as sugar cane, tea, cotton, and wheat. Rice is the principal product. The cultivation is most intensive and everything under such cultivation responds vigorously. I never saw such growth anywhere before. Not a rod of ground is left uncultivated, except the graves of the dead, which are marked by mounds of earth scattered about the fields. Chinese regard the graves as sacred and will not have them violated or the ground used for any purpose, although they frequently cultivate between the graves even when quite close together. These graves I observed all over China, and they seem to cover more ground in the north than in the south. Very few animals were in evidence, showing that all parts of cultivation are done by men and women alone.

Hangchow is a city of over 700,000 population, and we were told that it is more essentially a Chinese city than many others; that is, has fewer foreign residents. We were not at all prepared for the enthusiastic reception that we received. It appeared that in honor of the Americans, whom they regard as the great friends of China, they had made the day a holiday, and I believe that it is no exaggeration to say that there were 150,000 of them at the railway station when we arrived. There was a sea of brown faces and half-naked bodies, eager, apparently, to catch a glimpse of those Americans whose country had done so much for China in refusing to assent to the Shantung award, and in other ways. They were not noisy, but their eagerness made a vivid impression on the party.

Bands of music, a body of Chinese soldiers, and Chinese officials met us on the platform. The provincial officials, which are something like our State officers, cut quite a figure in China. There is a civil governor and a military governor of each Province, and I have no doubt that the military governor should go first, so far as real power is concerned. The Provinces have always exercised a stiff "State's rights" power, even under the Empire, but under the Republic they are still more assertive. The military governor of a Province who can get together a large army and manage to feed and pay it has a substantial strength that will not bend to the wishes of the Republic, which practically has no army of its own. This Province of Che-Kiang has a population of 17,000,000 people.

When we got off the train we were conducted to waiting rikishas, over 100 of them, each decorated with a little American and Chinese flag. There was a great hustle of getting into them, but we were soon trotting off through the dense crowds of people and through very narrow streets, not more than 10 or 12 feet wide, with hundreds of shops on each side, all open in front and Chinese smelling. That is a peculiar smell—a little close and as though something had been burned—but you get it all over China. Sometimes there is a little paving in the street and sometimes not. These stores are of all sorts, but mostly of food. The baker will have some odd-looking confections on a wooden or metal tray, none too clean looking, and the fact that there is a good deal of dust and many flies around does not seem to disturb him or his customers. Our procession passed through miles of these streets—it was a very hot day—and then we came to a beautiful lake, called Westlake. There we transferred to a fleet of wide, flat-bottomed pleasure boats, with canopies, and were rowed across the lake. On the other side we found as many sedan chairs as would accommodate the party. This was a new experience. Each chair had three bearers and they would spell each other. They were pretty cunning. I got out to walk up a hill to ease up on them, and the

hearers went ahead and I saw them no more. So I walked in the hot, tropical sun about a mile and got thoroughly heated up. Our route was about 3 miles up a canyon to a celebrated Buddhist temple. Near the temple the canyon exposes some bald rock faces, and on these large numbers of the figure of Buddha have been carved, some of them hundreds of years ago, with a good deal of skill.

In the temple were 500 figures carved in wood and covered with gold leaf, they being the Disciples of Buddha. Each one of the 500 is different in expression and appearance and indicates a different character from the others. They are said to be several hundred years old and they certainly indicate great artistic skill. They are two or three times larger than life size. This temple and all the surroundings are very beautiful and impressive. It is said to be much more than 1,000 years old.

We returned to the lake in the chairs, and crossed again on the boats and were taken in rikishas to a large silk mill, where 1,700 people were employed. We saw the whole interesting process, one feature of which is to take the threads from the cocoon. The cocoons are placed in pans of boiling water, and Chinese girls deftly fish them out and unwind the thread from the cocoon and wind it on a spindle.

That evening we were the guests at dinner of the Silk Guild, there being many silk mills in Hangchow. They entertained us with music on many ancient Chinese stringed instruments. The president of the guild made the speech of welcome and I responded for the congressional party. We reached our train about midnight, pretty tired, but with the consciousness that we had, despite the heat and bustle, spent a wonderful day with the hospitable people.

Our train passed through Shanghai in the night and proceeded to the ancient city of Nanking, where we arrived at 11 in the morning of Thursday, August 10. During the night we were frequently awakened at various stations at small cities by the Chinese hands playing American airs, and, looking out of the window, would see the welcoming committees of our hospitable Chinese friends, in formal dress, with the invariable body of infantry soldiers at present arms. It did not matter that the tired guests were all in their beds and the lucky ones asleep or that the hour was midnight or 2 or 3 o'clock in the morning—they were there doing their part just the same.

NANKING AND THE MING TOMBS.

When we arrived at Nanking, which is about 200 miles northwest of Shanghai, there was an immense concourse of people at the station, including the provincial officials, the committees, the troops, the bands, and 3,000 or 4,000 students with banners. After introductions and the exchange of cards, which is rather formal and a little tedious with the temperature a trifle under 100° in the shade, we were taken in waiting autos through the principal streets, landing at the governor's Yamen, or capitol building, for luncheon. We made a stop at the Drum Tower, which is a fortress and observation point on a hill and several hundred years old. It is mentioned by Marco Polo, who saw it in his explorations of China more than 500 years ago. The streets of the city, and especially those about the station, were thronged with people to see the Americans. As I mentioned, the Yamen is not a single building, but a large collection of buildings, generally of a single story, but some of them quite spacious and all generally artistic in their design and attractive in their coloring. This description applies to temples and palaces throughout China. When we speak of a fine church or capitol in America it usually refers to a single noble building, or at most to a few buildings. But in China a Yamen, a temple, or a palace, particularly the latter, is a large collection, a network, or a labyrinth of buildings. There is a great gateway in front, perhaps 40 or 50 feet wide and 20 feet or more high, of imposing appearance, and usually a high wall around the entire grounds, although there may be a still higher and thicker wall around the entire city.

There is an ancient wall about Nanking, for instance, 70 feet high and 30 feet wide at the base, 20 miles around, much of it still intact. You enter the great gate of the Yamen and see a handsome building in front, which you think must be the building, with smaller ones on either side, usually offsetting each other. You pass through the first one and see that there is a still larger one beyond and a number of others at the side. This experience continues until you finally reach the heart of the Yamen, the temple or the palace, where probably there is a large and beautiful audience hall.

At the governor's Yamen we had a reception from the civil and the military governor and afterwards a luncheon. They endeavored here and everywhere to furnish us as nearly as possible American food, though at dinners bird's-nest soup and

boiled sharks' fins would often creep in. The soup is all right, made from a gelatinous substance that is gathered from the rocks and looks like a bird's nest, but is not. How it gets on the rocks I do not know. The sharks' fins are boiled until they are soft, and they are esteemed a great delicacy by Chinese; but after two or three trials I passed them up, not because they are unpleasant tasting, but because they do not have much taste of any kind.

We found a very fine lot of American educators and missionaries in Nanking, and indeed all over China. They have a national teachers' college with ample grounds, and at 4 p. m. we visited the students in a huge temporary assembly room on the campus constructed especially for the occasion of poles and matting. Its magnitude may be judged by the fact that it was about 300 feet long, about 150 feet wide, and the top 40 feet high, and there were not less than 4,000 students present, who are preparing to teach all over China, when we entered. Not a single nail was employed in the building. There were some young women, but mostly young men. Nearly all these with banners were at the railway station when we arrived. Their earnestness and eagerness and their enthusiasm for America and their evident belief that our country was China's friend, and capable of all things, was most pathetic and thrilling. This feeling regarding America was manifest all over China. The president of the training college made a fine address of welcome, briefly stating what is being done, and one of our Congressmen responded. They sang a hymn or two splendidly, and we all felt on leaving that a really great and valuable work is being done there.

Although Nanking is quite a large city, it has no good European or American hotels, so the good people improvised the dormitories of the Nanking University into a temporary hotel for our benefit. It being vacation, the students were not there, and we had their rooms. They had sent to Shanghai and obtained 100 little iron beds and mosquito bars and little flat mattresses and pillows about an inch thick, and made of corn husks, I think. We had to divide time with the ladies for the single wash room, and for the first time I shaved without a mirror, and there were some other little experiences that I will not mention. But they did so much for us, with such good humor and kind intentions that I ought not to refer to it at all, except as one of the episodes of the journey. And it was awfully hot, too. Among other things which they brought up from Shanghai were automobiles for the party, there being only 30 in the city.

That night the members of the provincial assembly, which would be comparable to our State legislatures, entertained us at dinner in the hall of the house of representatives, it being the same room in which Sun Yat Sen was inaugurated as the first President of the Republic of China. A very good speech was made by the speaker of the assembly, which was translated into English. The reply of one of our party was translated back into Chinese. These translations doubled the time required and made the speech making after a while something of a terror to everybody but the speakers. I tried to remember this the few times that I spoke. These festivals rarely broke up before 11 or 12 o'clock, and when they did, everyone but the speakers was literally "hanging over the ropes."

After a breakfast in one of the lecture rooms of the college, our party got off for the Ming Tombs, which are a few miles outside the city walls. These tombs are very impressive, because of their great age, their enormous dimensions, and their ornamentation and peculiarity of construction. There are really but three tombs at Nanking, but these are the tombs of the first Emperor of the Ming Dynasty, Hung Hu, and his two successors. The first of these tombs dates from 1393 A. D. The approach to the tombs after passing out of the great wall of the city is by an avenue which leads straight to the tomb entrance. For about a mile the avenue is lined, or guarded apparently, with colossal images cut out of solid granite, of men and various kinds of beasts, commencing with a couple of towers, not unlike Cleopatra's Needle. They are in pairs, each pair of men and beasts being opposite each other, and 300 feet or more from the next couple. As they face each other they are only about 10 or 12 feet apart. The carving is not especially perfect on the horses and the lions, or lion dogs, but is better on the elephants and camels. The horses' legs are thick and clumsy, and their whole contour looks a little jaded, like draft horses after a hard day's work. Another curious feature is that the pairs of animals are alternately kneeling and standing. For instance, one pair of elephants facing each other and kneeling, and the next pair, also elephants, erect. The same with the camels, one pair on their knees, the next pair standing. The men are all erect. They are all colos-

sal in stature, have long beards, heavy swords, rich clothing, and carry a baton in one hand. Then there are some nondescript animals, unlike anything now existing or that probably ever did exist. There are animals part lion and part exaggerated bulldog. These stretch down along the imperial highway nearly to the great entrance to the tombs. Like the palaces and temples, there are several large buildings to be passed through before reaching the tomb proper.

These buildings are as much as 800 to 1,000 feet apart, with broad stone or marble walks leading from one to the other. Each building is reached by flights of stone steps, in the center of which is a marble passage about 8 feet wide, not of steps but of an incline at the same angle as the steps. This marble center was the pathway of royalty, and in imperial days might not be used by common people. It is seen at the entrance to all imperial palaces and places where the Emperor was accustomed to worship. This marble centerpiece is always most elaborately carved, as deep as 2 inches, with a great variety of elaborate designs, the most frequent and notable of which is that of the dragon, which is always writhing in and out of the other designs. As this carving is very old, the marble is worn down some, and the figures are not as distinct as they were when made, but they can be made out very readily.

Returning to the stone images of the men and animals, I was told that their probable meaning was that these magnificent creatures were servants of the great monarch who occupies the tomb, and their purpose was to impress the people with the greatness of the dynasty, which was served by such magnificent statesmen and animals. I repeat the story for what it may be worth. It sounds rather reasonable.

After passing all these preliminary temples and constructions, the tomb itself is in a big hill, perhaps 1,200 feet long and 400 or 500 feet high, which looks like a symmetrical foothill to a high mountain immediately behind it. The hill may be artificial, and I suspect that it is. It is faced by a strong, high wall. Inside this hill lie the remains of the great Hung Hu and his two immediate successors. The hill has never been penetrated, and it is not known what it may contain besides the bones of the dead monarchs, but it is thought that there may be great riches. Although the tombs are not disturbed, there seems to be no great reverence for them. Chinese run up and down on the sculptured marble centerpieces—the imperial highway—on a superstition that it will bring good luck. They also set tables in the temples and served our party with cooling drinks, hot tea, and cakes. This was done everywhere in temples.

Quite near the tombs is a Government agricultural experiment station, of which an American has charge, and he showed us what interesting things were being done along agricultural lines.

After that we returned to the city, attended a chamber of commerceazaar, and visited the Temple of Confucius. This is an elaborate and beautiful temple of many artistic buildings, such as I have described. It appeared rather neglected, with dust gathering on the images, a condition that marks most of the temples in China.

Our last visit was to a place of intense interest—the examination halls, where under the centuries-old system of classical examinations young men were placed in narrow stone or brick cells for three days and nights, during which time and under which conditions they prepared their examination papers, upon which all their future would depend. There were 27,000 of these cells—some say 30,000—and at stated intervals these were filled with young men to undergo the examinations. They were locked in and not permitted to communicate with each other or with anyone else. The cells, thousands of which remain intact, although a great many have been destroyed, are all alike, about 2½ feet by 4 feet square and less than 6 feet high. I went into one and tried it, and I was a close fit. There was a place in the wall to put a board for a seat and one higher up for another board for a table. Just how they closed the front I could not tell. But they did shut them in, and there was a watch tower in the center overlooking the entire examination halls to see that none of the students should get out or communicate with each other or with anyone else. To remain in those cells for three days and nights must have been a severe test upon the nerves of the students, and on top of that to prepare a thesis and examination papers a difficult task. It is said that only 2,000 or 3,000 out of the 27,000 to 30,000 entrants were accustomed to pass, and that many went insane and occasionally one died in his narrow cell. I can well believe it, as three minutes was enough for me, with the front part of the cell wide open and no examination to worry about. I had to tramp through the weeds to reach the cell,

as none of them are in use now, or have been since the institution of the Republic nine years ago.

Before leaving Nanking I should say that it is a city of great historical importance, running back 2,500 years, or to the time of the establishment of the Roman Republic. At various times it has been the capital of China, and its name denotes "the southern capital." It was the scene of much fighting during the revolution, and it was bombarded both by the imperialists and the revolutionists. The city was captured by the Taiping rebels in 1853 and by the British Navy in 1842.

Late in the afternoon we left Nanking, crossed the Yangtze River on a ferryboat, and boarded a new special train, which was to take us through to Peking. It was an excellent train, somewhat better than that which we left. The Yangtze is a noble river, and at this point much reminds one of the Mississippi in its lower reaches. Its muddy waters are of the same color.

THE SACRED MOUNTAIN OF TAI-SHAN.

The morning of Thursday, August 12, found us at the small town of Tai-an, which is the nearest point to the sacred mountain of Tai-Shan. The summit of the mountain, which is referred to several times in the writings of Confucius, is said to have been a favorite resort of the great philosopher for contemplation. For several hundred years it has been the object of the pilgrimages of hundreds of the disciples of Confucius and others. There are several temples on the top of the mountain, which is about 5,000 feet above sea level and 4,500 above the railway station of Tai-an. This is in the celebrated Province of Shantung, where Confucius was born, lived, and was buried. The distance is said to be 13 miles from the station to the top of the mountain, but I should judge it to be somewhat less.

The method of conveyance and the character of the road traveled are most surprising. Rickshaws can not go over the road, and wagons and autos still less so. So there is nothing to it but to be carried by men in so-called sedan chairs or litters. When we reached the station at 9 in the morning of August 12 we found just outside 60 or 70 of these chairs—enough for our party and the Chinese officials accompanying us—and fully three or four times as many sturdy Chinese bearers. The chairs were of very crude and simple construction—the seat being made of netted rope—and a top covering of thin cloth on a frame to protect the passengers from the sun, which was very fierce. The seat would be very hard but for blankets or something to soften the ropes.

We went out in a long procession through the narrow streets of the town, lined on each side with the characteristic Chinese shops, our feet hanging down to a sort of stirrup, which is long enough to accommodate both feet. The chairs were more primitive than those which we rode in at Hangchow, and when they were let down to the ground we also were let down flat to mother earth. After passing through the city wall, we proceeded across a plain about 3 miles and then commenced the ascent of the mountain. At first this was gradual, following up a brisk mountain stream. Soon we entered a canyon, which was precisely like many such that I have traversed in California, the stream marking the bottom of the canyon. The trail or road was a wide one, in excellent repair, and as it grew steeper we commenced to make the raises by steps, formed of rock, mostly granite. These steps at first came in flights of 3, 4, or 5, but they increased rapidly in number as the mountain became steeper, until there would be 10 or 15 at a time, then a level place for a way, and then another flight of steps. These granite steps were from 10 to 15 feet long and about 6 inches high. At first you had a sense of insecurity while being carried up these steps, but the bearers would shift their straps over one instead of both bare shoulders and the passenger would be borne sideways; and the bearers are very sure-footed. They and their forebears are said to have been in this business for generations.

Cedar trees line the way for considerable distances, and the stream that I have mentioned exposed the formations, which consisted of granitic schists with inclusions of quartz, and diorite. On many of the canyon walls large faces of granite had been smoothed off and inscriptions sculptured upon them in Chinese characters. I was told that these inscriptions, which were made by pious persons of means, sometimes exalted the wisdom and virtue of Confucius and sometimes described and lauded some conspicuous beauty of nature close by, such as the bald canyon wall itself or some fair view, or the loveliness of the mountain stream. There were many small shrines and inscriptions along the way and quite a number of places where pilgrims and bearers might obtain refreshments of tea and

coarse bread. At a tea house of better character, about halfway, we all had luncheon. A number of the party turned back here and returned to Tai-an, the heat and discomfort being too great for them.

One of the sights along this holy way, and a distressing sight it is, is the beggars—men, women, and children, with all manner of human afflictions. They expose their diseased and deformed bodies and limbs in the most horrible way in order to excite compassion. Beggars you see all over China, and they even have beggars' guilds that regulate the industry. If a merchant in a city refuses to give anything, they discipline him by keeping great numbers of their guild in front of his place of business until his customers will no longer go there, thus ruining his business.

As we approached nearer the top of the mountain the grade became steeper and the steps almost continuous. For the last half mile before reaching a great entrance gate they are absolutely continuous. Altogether the raise equals 4,500 feet vertically and there are 7,500 stone steps. When it is considered that this highway has been in constant use from a time several hundred years before the time of Christ it is astonishing that the trail is so good as it is. Thousands of devout pilgrims have gone over these rocks on their hands and knees, and the stairs show the wear from these and from the thousands of bare feet that have climbed them. For the last 400 or 500 feet at the top on each side of the trail great chains attached to iron posts of evident age—they being considerably decomposed by rust—were doubtless placed there to enable pilgrims to assist themselves by pulling themselves up with their hands. The granite steps are much more worn along the outer edges next to the chains than elsewhere, significantly showing that the chains have been thus used to such an extent that the bodies of pilgrims have perceptibly worn down the solid granite.

After passing the great gate at the head of the pass the holy way continues and there is still quite a raise before reaching the top of the mountain and a group of temples there devoted to Confucius. Here we had luncheon in one of the temple buildings.

The view from this point is very beautiful, and Confucius was quite right in selecting such a place for solitude and reflection. On one side the mountain drops off very abruptly several thousand feet and an inspiring view is had of the wide and fertile valley below and the Yellow River in the distance, probably 15 miles away. It reminded me greatly of that slightly drive in the mountains above San Bernardino, approaching Squirrel Inn, on the way to Little Bear Lake, and known as "The Rim of the World."

It took us over five hours to go up the Sacred Mountain, but our bearers made the return down trip in three hours. They would fairly trot down those great flights of steps, which they so laboriously climbed in the earlier part of the day.

ENTHUSIASTIC RECEPTION AT TSINANFU, CAPITAL OF THE PROVINCE OF SHANTUNG.

At 9 a. m. of Friday, August 13, we reached Tsinanfu, capital of the Province of Shantung, and found a particularly enthusiastic greeting from provincial officials, students, soldiers, and thousands of people. The city has about 300,000 population, and being in Shantung, the Province taken over by Japan as successor of Germany, the people are very much stirred up over the situation in which they find themselves. As the American Senate refused to ratify the clause of the peace treaty which approved the award of Shantung to Japan, the people seemed to entertain a pathetic feeling of gratitude to America, which they lavished upon the visible Members of the American Congress. There is a large Japanese barracks directly opposite the railway station, with a considerable contingent of Japanese troops, but they modestly remained out of sight throughout the stay of the American party in Tsinanfu, and altogether I saw but two Japanese officers on the street and no Japanese soldiers at all. During our entire stay in China the Japanese took no part in the receptions of or entertainment to the party, but reserved their attentions for the time when we should have passed out of Chinese into Japanese controlled territory, that being the railway station at Mukden, Manchuria, when we crossed the station platform from Chinese soil to Japanese-controlled soil on the other side.

The student movement was particularly noticeable at this capital, although it is a strong patriotic movement everywhere in China. We were expected to arrive at Tsinanfu at 11 p. m., but we laid at Tai-an station until 7 in the morning. The Students' Union and the girls of the normal school, to the number of 3,000 or 4,000, remained at the station in expectation that the train might yet arrive until 3 or 4 o'clock in the morning. They then went to their homes and were back again before

our train arrived, which was about 9 o'clock in the morning. We went all over the city and visited a garden attached to the municipal buildings, a sort of park, and afterwards the Shantung Christian University, a very fine institution of learning, supported by the various denominations and ably conducted by a cultured Englishman. We made a hurried examination of the museum of the university, which was large and most interesting.

From the university we were taken to the governor's Yamen, where we were formally received by the military governor, Tien, and the civil governor, Chu. Afterwards we had tiffin in the Palace. Then we went to a military compound, at the invitation of Gen Ma Liang, who figured prominently in the very recent military struggles about Peking. Gen. Ma looks like a soldier, and has had much to do with installing in his army a system of military athletics of a very vigorous character. About 50 or 60 men participated, all commissioned officers. There was a peculiar kind of boxing, which employs the feet as well as the hands; wrestling, something like the Cornish kind, but with a jujitsu addition, which compels the vanquished to flop or have his arm twisted off; fights between men with swords against spears and with short knives against both. Then a man with a sledge hammer broke a slab of hard rock, 7 or 8 inches thick, which rested on a man's back, and others broke heavy pottery on men's heads. It was a wonderful exhibition of skill and endurance. Gen. Ma is said to be a devoted Mohammedan, and he was on the losing side in the recent struggle about Peking.

Then we had the inevitable tea at the Girls' Normal School, where we were guests, not only of the students but of the chamber of commerce and half a dozen other local organizations.

We then went to Ta Ming Lake, which is a lotus-covered lake many acres in extent, perhaps 100. The flowers were in blossom, and with the elephant-ear leaves the water, which was shallow, was very little in evidence. These great lotus lakes are seen very often in public parks, about palaces, and elsewhere in China.

We boarded wide, flat-bottomed boats, with a canvas top to keep off the sun, and were poled through water channels to a garden with many attractive pleasure buildings on the opposite side. Here another luncheon was spread. We were often given a half dozen of these luncheons a day besides the regular three meals, tea and cakes being the principal feature, but with soda water and lemonade always, and sometimes with other palatable drinks.

That evening the governors had us at dinner, the place selected being the largest Chinese theater, and a play, with acrobatic performances and other forms of entertainment, was given during the dinner. It was after 11 when the party returned to the train, thoroughly tired after a fearfully hot and most strenuous but interesting day.

The capital of Shantung will always be remembered for its patriotism to China, its affection for America, and for its generous hospitality. The civil governor, in his address at tiffin, wanted the United States "to adopt a definite policy toward China."

During the night we proceeded northward, and at about 9.30 a. m. arrived at Tientsin, a city of nearly a million and a half of people. We were met by the usual hospitable officials, bands, hodies of soldiers, and by Col. Morrow, of the Fifteenth United States Infantry, and officers of his staff, their regiment being stationed at Tientsin. We stayed only a short time, as we would pass this city again after our visit to Peking, and would give it a short visit again.

There had been considerable lack of rainfall in northern China, and the crops did not look so well as they did in the southern part. It was said that this will result in great suffering and hunger this winter.

There was a constant repetition of the evidences of good feeling the Chinese entertained toward this great country.

As an illustration, they had taught the military bands, of which there are a great many in the country, to play what they supposed to be American airs. We had Senator HARRIS, of Georgia, along with us, and curiously enough two of the airs which the band seemed to like best were "John Brown's Body Lies A mouldering in the Grave" and "Marching Through Georgia." We told Senator HARRIS that this must be a special tribute to him. [Laughter.]

At every station we came to would be the military governor of the Province, the civil governor of the Province—

The CHAIRMAN. The time of the gentleman has expired.
Mr. OSBORNE. Mr. Chairman, I have not started yet. [Applause.]

Mr. EAGAN. Does the gentleman want some more time?

Mr. OSBORNE. I would like some more time.

Mr. EAGAN. How much time does the gentleman want?

26255—21229

Mr. OSBORNE. I would like half an hour.

The CHAIRMAN. The gentleman from Illinois [Mr. McANDREWS] has 45 minutes remaining.

Mr. EAGAN. I will yield the gentleman 30 additional minutes.

The CHAIRMAN. The gentleman is recognized for 30 additional minutes.

Mr. OSBORNE. As I was saying, at every station there would be all of these polite officials with a band of music and a company of soldiers who would present arms and officers who would salute, polite people with cards that they wanted to exchange. On one side there would be a place where they served tea and mineral waters and all that sort of thing. They would have those places open whether we stopped or not. I waked up at 11 o'clock, 12 o'clock, 1 o'clock, and one morning at 3 o'clock in the morning hearing the band play "Marching through Georgia." There was the military company and the band and the polite officials when we did not stop at all, and they were staying up until 3 o'clock in the morning to do that courtesy while the party was passing. Very often some of the speeches of these Chinese officials would be very touching, indeed. They would state the very great respect they had for our Government, how the American Government had refused to accept the award that was given during the Boxer troubles when, in fact, that award of some million dollars is being used to send their Chinese students to our educational institutions in this country. There are several hundred here now and they are sending every year several hundred students. They would tell us about that, entertaining the idea that our great country was a country where justice and righteousness prevailed and where we did justice to every man and every nation. They were particularly impressed with the justice of our country toward China itself. They said with their dealings with foreign countries that the United States was the only country that had not taken advantage of them and had not taken from them some of their country, and that that fact endeared our country to them. Often reference was made to the Shantung matter. They were very much interested in the passing of the German title of Shantung to Japan. The fact that one of the branches of this Government had refused to approve the Shantung award seemed to strike them most favorably, and they thought that they had friends in the United States, and in some way they hoped that they could get us to help them out of their troubles. Now, while I am sure I have time I will say one thing. I think it would be great wisdom on the part of our Government to maintain with China that wonderful feeling of friendship which it now entertains for us. It is not limited entirely to political considerations. They want to buy our stuff. There was a great boycott on in China of Japanese goods which pretty nearly paralyzed Japan, because China is their great near-by mart, and I saw one illustration of that. I thought I had it in my pocket, but I have not, and that is a box of matches which were made in Japan. There had been placed on the outside covers, the bottom and top, a label reading "New York cigarettes," they being cigarette matches. One covering had partly come off and showed the Japanese label. The Japanese had labeled the box "New York cigarettes," which gives you an idea of the state of their minds on the boycott. The Chinese want to trade with the United States and can not get the stuff. We have some laws that injuriously affect our foreign trade that ought to be changed. Americans in that country were bringing our attention to it all the time.

Mr. FOCHT. Mr. Chairman, will the gentleman yield?

The CHAIRMAN. Does the gentleman from California yield to the gentleman from Pennsylvania?

Mr. OSBORNE. I do.

Mr. FOCHT. I would like to inquire what impression our Christianity has made upon them over there—whether they are still simply idol worshippers—and as to the administration of the laws under the Republic, whether they have prohibition there, and woman suffrage; and if so, how those laws are enforced?

Mr. OSBORNE. The Christian religion is making considerable inroads, but it is small compared with the enormous population. But the missionaries are treated well by the people, and they are making considerable progress. They do not have prohibition or woman suffrage, although they were for a long time in recent years governed by a woman—the Empress Dowager. The Government of the Republic of China is a structurally weak Government. The Government of China was weak as an Empire. Their whole atmosphere for several thousand years has tended to that result. One is impressed with the idea that the general belief tends to the doctrine, resist not evil. It is a sort of Quakerlike state of mind that they are in,

Their Government is not strong because it is divided up into many Provinces, and the Provinces have a sort of exaggerated "State-rights" idea and practice.

Mr. HICKS. Mr. Chairman, will the gentleman yield?

Mr. OSBORNE. Certainly.

Mr. HICKS. What does the gentleman mean by a Quaker-like attitude of mind?

Mr. OSBORNE. Nonresistant. That is the impression made upon me.

Mr. FOCHT. That is the Confucian religion, is it not?

Mr. OSBORNE. Yes; that is the result of it. The Confucian religion is a code of ethics, however, rather than a religion.

Mr. McKENZIE. Mr. Chairman, will the gentleman yield?

Mr. OSBORNE. Yes.

Mr. McKENZIE. Did you have any conversation with any of these people in those countries in regard to the proposition of sending our missionaries over there to convert them to the Christian religion, which, of course, means that we will all go to heaven and be in the same place hereafter, and at the same time not permit those people to live with us on this earth? What do you think about the consistency of that? Have you had any conversations with them in regard to it?

Mr. OSBORNE. I had no conversations with them on the subject. However, I will say this, that during all the time I was in China—and while I was there I talked with hundreds of Chinese, with the President of China, governors of Provinces, legislators, and others—and I never heard a complaint from them about the exclusion by this Government of the Chinese coolies; not one single complaint. I believe that they recognize that the laws of the United States excluding Chinese coolies is justifiable.

A WEEK IN PEKING, THE ANCIENT CAPITAL OF CHINA.

We arrived at Peking at 2.30 p. m. of Saturday, August 14, and the entire congressional party were conducted to the Grand Hotel de Peking, where rooms had been reserved for us. This is said to be about the best hotel in the Orient, and it seemed very pleasant to have a good-sized, comfortable room with a regular bath. A middle-aged, dignified Chinaman in a long white robe, a superior kind of nightgown, with two or three younger subordinates, was always on duty in the hallway, subject to call by the bell. This white robe is something like a dress suit in America—it is worn only by gentlemen in full dress and by servants and waiters. There is another garment much in use in the Orient that was new to me. That is the white mess jacket. It is worn with white trousers, is made like the usual dress coat, but it is minus the swallowtails or any other sort, and stops at the hips like an Eton jacket. I first met it in the Philippines, but it is quite generally used throughout the Orient, and looks like it might be very comfortable. The hotel is about five or six stories high, is built of brick, and quite modern in construction. The lobby is very ample, and there are 8 or 10 little stands where Chinese dealers sell curios, silks, and so forth.

We all went in rickshas to the American Legation, where we were given a reception by the United States minister to China, Mr. C. R. Crane. There we met many Americans, some connected with the legation, but more in business or in missionary and educational work. The legation consists of a number of buildings in a walled inclosure, with quite large grounds—not so large as the British, the French, German, and many other legations, all being in the same neighborhood and adjoining each other. In fact, a high wall incloses all the foreign legations and embassies, and this wall, about 25 feet high and 20 feet thick, was the scene of desperate fighting during the Boxer rebellions in 1900, when the German ambassador was killed and the Japanese ambassador wounded.

From the minister's residence we went to Central Park, which was illuminated in honor of the congressional party by the College Clubs of North China and a buffet supper was served. There was an immense concourse of people, and while our party was seated—it was in the open air under the trees—the great body of people stood. There was a speech of welcome by Dr. Tsur, a very able college president, responded to by Representative HARDY, of Texas. Then came wonderful juggling and acrobatics and a funny shadow play something like Punch and Judy.

THE GREAT WALL OF CHINA.

The following morning, Sunday, August 15, we all got up early for a trip to the great wall of China. It was a beautiful, clear morning, though hot. We went by special train due west of Peking, traveling three hours, but I do not think that the distance is more than 50 miles. We had two very fine private cars, one of which is the personal car of the President of China, Hsu Shih Chang, and the other was the imperial car of the late Empress Dowager. The latter was the more elaborately fur-

nished and decorated car. Yellow being the imperial color, was used in great profusion. The abundant draperies were all in yellow silk, and the chairs were upholstered in that color. There were two or three drawing or sleeping rooms and the balance of the car was thrown into one large and very handsome salon.

To reach the great wall we crossed a wide and fertile valley for 30 or 40 miles, toward a mountain range, and passed many towns and large villages. Soon we entered the foothills, and through winding cañons plunged directly into the mountains, until we reached a station called Nankou. Like all railway stations in China, and also in Japan, even in small places like Nankou there is a long and substantial platform of stone, built up to nearly or altogether the level of the car platform. The Chinese officials had provided a sufficient number of sedan chairs, bearers, donkeys, and drivers to accommodate the party. Amidst a good deal of shouting and talk, without which it does not seem to be the proper thing to start any sort of man-power enterprise in China, some got into the sedan chairs, among them myself, and the younger folks mounted the donkeys, about the size of a burro, and we were off for the great wall, about a mile and a half away. We followed the railroad track a little way, our bearers crossing a railroad bridge on the sleepers where a misstep would have been most disagreeable, and then we branched off into a canyon, between steep, high hills, almost mountains, on a rough, rocky trail. Pack trains of donkeys loaded with loose hay, which takes lots of room on a trail, driven by Chinese coolies with wide-brimmed conical hats, were going in the same direction as ourselves, and made the task of our bearers more difficult, by pushing by with their room-consuming loads, and crowding them off the trail.

We came at last to a great gateway built of stone and brick, 30 or 40 feet high and 60 or 80 feet long. This is called the "Gate of Banishment," and I presume that its name indicates its purpose. The great wall itself is about 500 or 600 feet farther on, with another gate, not so large and striking as the first—this first gate being an "apron" to the real gate—the usual cautious form of entrance. This is in the bottom of the valley or canyon, and through this gate pass the many caravans of camels and horses, laden with goods from the Far East, Mongolia, and Tibet, for the market of Peking. This also was a favorite point of attack upon the wall itself in past centuries of savage tribes from those same distant provinces. They were not always successfully resisted, and the Mongols once captured China and placed a dynasty of their own upon the imperial throne. The people inside the wall were peaceful and industrious agriculturally; those outside were savage and hungry barbarians, to whom the rich and productive fields of the Chinese were an overpowering invitation to ravage and loot. These conditions were those that caused the building of the great wall 2,000 years ago.

From the view which I had at the highest mountain point that I reached I could imagine how the rich garden of China spread out before the eyes of those hungry savages must have looked to them from still greater mountain heights. Looking toward Peking, the view may be compared to that which may be obtained from Mount Lowe or Mount Wilson over the San Gabriel and the Los Angeles Valleys. There is the same fertility and richness of appearance but with different crops, but the Asiatic savage saw a far more extensive area of productiveness than can be seen from Mount Lowe.

The great wall itself is most impressive, and it is in a remarkable condition of preservation. Of course, it has not been used for defensive purposes for many years. The Chinese themselves invented gunpowder, and that did away with the value of the wall as to its original object. But it is surprising to see how little the main wall is decayed. The top was originally castellated with spaces between the castellations, probably to afford the defenders an opportunity to fire their arrows or spears through the spaces at the enemy and then to dodge behind the castellations themselves. These castellations have largely fallen down, like the chimneys in an earthquake country; but the solid walls themselves are very little breached and stand as firmly as though they had been built a few years ago instead of 20 centuries. One evident reason for this is the engineering skill that devised the walls and located them on the crests of the ridges dividing water sheds, so that no water could get under the foundations and undermine them.

From the "Gate of Banishment" in the valley where we intercepted the wall, it ran up the crest of the ridges in both directions to the tops of the mountains and as far as we could see. The wall does not run exactly straight, but necessarily takes a winding course to keep at the top of the ridges, but its general course at this place is north and south. I got up on the wall—which is not difficult, as there is a sort of inclined

runway to the top—and walked a considerable distance on it. Bastions, or watch towers, on the top, which probably sheltered the defending soldiers, occur about every 500 feet, and, while they are not so well preserved as the wall itself, their arches are still intact, and the structures are in a fair state of preservation. The wall at the top at its narrowest parts is 20 feet wide, and it gradually widens toward each bastion to 30 feet and then narrows again and widens toward the next bastion. The filling between the outside walls appears to be rock and earth, with a pavement on top of brick of large size and an earthen color.

One looks at this immense construction with astonishment and awe. When we reflect upon its immensity, and that every mile of its length was a marvelously big project in itself, that it averages about 30 feet in height, almost perpendicular, and that on the low side it is often 50 feet in height, that it was constructed about 200 years before the birth of Christ, when facilities for heavy construction and the handling of great weights were presumptively very inferior to those of the present day, that the great wall is 2,000 miles in length, and that most of it is in rugged and almost inaccessible mountain ranges, we can but be astounded and filled with wonder as to the means and manner in which this incredible work was done and under what genius of engineering.

I took pains to measure the great blocks of granite that constitute the outer facing of the great wall. They are 5 feet in length, 18 inches in thickness, and 3 feet wide. In the distance they look like bricks, and in the mile or so of the wall that I could see there were thousands of these great slabs. How vast a number there must be in the 2,000 miles of length! How did they cut these great blocks from the quarries, and how transport them up the rugged mountain heights and put them in their proper places in the wall?

Where the wall runs steeply up the mountains, the top is frequently built in the form of steps. I noticed that the wall was much higher on one side than on the other where the hill abruptly fell away on the low side, the top maintaining a consistent grade.

Little Chinese boys on top of the wall had their pockets full of arrowheads of metal, which they claimed to have found around the wall, presumably fired in battles in bygone centuries. Some of our party, despite the great heat, made long trips on the wall, and were pretty red and hot when they got back.

Without mishap of any sort we returned to Peking.

SIGHT-SEEING IN PEKING.

Of all the cities of China Peking is the most oriental and most interesting. There is the atmosphere that comes from reading oriental books. Such street scenes as are described in the Bible might well happen here, like that of the heggar and Lazarus. But above all, it is the land of the Arabian Nights. Aladdin and his wonderful lamp would be easily located here, while a Haroun al Raschid undoubtedly would find many wonderful things in his nightly strolls about the narrow streets of the city. Doubtless there are many times Forty Thieves prowling about the city, and if concealed in big jars waiting for the most convenient time to commence their nefarious operations, there is many a gentle Chinese maiden who would not hesitate to fill the jars with hot oil and thus put an end to the 40 careers and the plot to despoil the house and its virtuous owners.

Mr. DENISON. Mr. Chairman, right there will the gentleman yield?

Mr. OSBORNE. Yes.

Mr. DENISON. Did the party discover any of those thieves behind the counter there as we have them in this country?

Mr. OSBORNE. There were not so many behind the counters in China as we have become accustomed to here at home. [Laughter.]

While we were in Peking a drama of unusual interest was in progress. Shortly before and while we were in the southern part of China several battles had been fought in the neighborhood of Peking and Tientsin, between the troops of the Anfuites, the party then in power in the Chinese Government, and their opponents who claimed that the Anfuite officials were in collusion with the Japanese in despoiling China. The Anfuites were defeated, and their leaders, some of them members of the ministry or cabinet, and other high officials, were at their wits' ends to save their lives or at least not be taken prisoners. The American, British, and other foreign legations declined to receive them in asylum, believing that they could not legally do so; but the Japanese Ambassador did receive them in the Japanese Embassy buildings—nine of them—and they were cooped up there, but a short distance from our hotel while we were in Peking. Pictures of the culprits who but a few days previously

were all-powerful in China, ordering their arrest and offering rewards therefor were plastered about the city, some of them close to the Japanese Embassy, and Chinese soldiers were on duty close enough to the gate to see that they did not escape.

Our week in Peking was a most active one, as there were so many interesting things to see, and our Chinese and American friends desired us to see as many of them as possible. On Monday, August 16, we were taken to the legation to see an inspection of the legation guard of marines. It looked pretty good to see a smart body of American marines, with the American flag at their head, going through their evolutions on a smooth parade ground in this distant part of the world. Minister Crane and the legation staff were present. After the parade we inspected the barracks—all inside the American compound—and found them airy and comfortable and spick and span. The men stand at "attention" when visitors go through their barracks, but that did not prevent me from speaking to several of them.

We then went up on the wall that encircles all the foreign legations, and walked along the wall about a mile. It is about 20 feet high and pretty nearly that width at the top. There is considerable vegetable growth on the top except in front of the American legation where it is kept clear of all weeds.

Our autos met us when we came down from the wall, and we were taken to a wonderful structure and attendant buildings in the middle of a great park called—

"THE TEMPLE OF HEAVEN."

At the first gate to the park we were stopped by the guards who evidently expected us to all get out and walk through the park. It was very hot and on request we continued in the machines through a great park of very old arbor vitae trees.

The most notable building in this temple is the central one, that in which the Emperor was accustomed to offer prayers for good crops at least once a year. A Chinese friend translated the meaning of its name for me as "The Praying for Good Year Place." In case of severe drought it was also the custom of the Emperor to repair to this beautiful temple, with all possible pomp and ceremony, and pray for rain. As rain usually comes after long drought, his prayers were nearly always favorably answered. So the natives had great faith in his efficacy, and it is said this year, when there is quite a drought in the north of China, many of the suffering farmer folk mourn the fact that there is no Emperor to pray for rain.

The two features that constitute this temple one of the most beautiful structures that I have ever seen are its wonderful coloring and its exquisite symmetry. Perhaps it should be stated the other way, but as one approaches the temple and obtains the first glimpse of it through the archway of an intervening structure, this marvelous coloring first attracts the eye, and the architectural symmetry is only observed after passing through the arch. I have an insufficient knowledge of the details of architecture to properly describe it, and can only say that it was so charming and pleasing to the eye that I could not see in what respect it might be improved. It is not a large building, but its proportions are extremely pleasing. The coloring of the outside of the temple, which is very ornate, is a blending or combination of lapis lazuli blue and gold.

The building is approached by three marble terraces or stages, which are circular and extend completely around the building. Each terrace has a marble fence, it might be called, or balustrade, exquisitely carved, and the terraces are about 5 or 6 feet above each other. The main approach is by a wide marble walk, the central 4 or 5 feet of which is elaborately carved with dragons and other objects, and which runs at an incline on reaching the steps. This central marble pathway was reserved for the Emperor, and none but royalty were permitted to walk on it.

The inside of the "Praying Place" is as beautiful as the outside. The general effect of the coloring is similar and very harmonious, but there are a greater number of colors used.

The temple is pagoda-shaped—round—and the interior is even more beautiful than the exterior. I noticed in the color scheme gold, blue, green, red, and purple in various tints. There is an immense amount of carving of most elaborate designs, upon which this coloring is lavished. There are 15 tall pillars, of great height and size, colored a dark red, ornamented with gold, the interior four pillars being of immense size. There was a throne in the center on a raised platform, where the Emperor prayed, reached by nine marble steps. Red and gold figured more extensively about the dais of the throne. At the foot of the steps was a circular piece of marble, which was called "The center of the world," everything being presumed to radiate from this point on the world's surface. Another curious fact is that the Temple of Heaven is on a straight line and

exactly opposite the Emperor's throne in the Imperial Palace in the Forbidden City, 3 or 4 miles away, on the opposite side of the city. An avenue runs directly through the city, from one end to the other. The Chinese are remarkable in their conception and execution of great plans of construction, of which the Temple of Heaven and its relation to the imperial palaces of the Forbidden City is a conspicuous example. I was greatly impressed with the beauty and grandeur of the Temple of Heaven and wish that I could give you a more adequate description of it than is conveyed in this imperfect sketch.

With others of the party I had tiffin, which is the oriental for luncheon, at the legation with the first secretary—Mr. Rudlock—and his wife.

In the evening we all dined with the Chinese minister of foreign affairs at the foreign office, a very fine affair, attended by the principal officers of the Chinese Government and their wives and daughters and by the American colony.

Tuesday, August 17, was spent in sightseeing. We visited the Lama Temple, which is an ancient and very beautiful temple; Coal Hill, which is an artificial hill in the imperial gardens in the Forbidden City, originally built to hide a supply of coal when the city was threatened with a siege a long time ago. Now it is crowned with a beautiful temple, colored a peacock green and yellow. We also went to Baihia, the imperial garden, in one of the many buildings of which we attended a reception given to the party by the President of China, Hsu-Shih-Chang. The President is about 65 years old; weighs about 180 pounds; has a very gray mustache, a kindly face, and is somewhat bent. He wore a Chinese costume with a sort of black silk blouse or short coat. After being introduced, I talked a little with the President through an interpreter. His wife, a little woman plainly dressed and but little younger than the President, and their two young daughters were also present, and we were all introduced to them.

I shall not attempt to describe all these wonderful and beautiful temples, but I will briefly speak of two, the Temple of Confucius and the Lama Temple.

THE TEMPLE OF CONFUCIUS

is a very stately edifice, but of marked simplicity. In the central hall are the tables and tablets of Confucius, which have been the objects of worship of thousands of pilgrims. In one courtyard of this temple are 10 celebrated stone drums, bearing poetical inscriptions commemorative of the hunting expeditions of one King Shun, who reigned from 827 to 781 B. C., and in another is a series of stone tables on which are inscribed the names of men who attained the highest literary degree for the last five centuries.

THE LLAMA TEMPLE.

This temple, situated in the Tartar city, is in a well-preserved condition, although it shows signs of age. Some of the monks or "Lamas" were in attendance. They dress in picturesque costumes and are presumed to lead the lives of hermits, spending their time in meditation and worship.

One evening we were given a regular Chinese dinner, with bird's-nest soup, shark's fins, and all the Chinese delicacies, followed by a Chinese theater party. It was very hot and we sat in a garden in the open air, the stage only being under cover and inclosed. The stage was hung with very rich and gorgeous curtains, but there was no scenery. There were at all times three or four and sometimes more attendants on the stage assisting the actors in one way and another with their costumes and properties, but they are not supposed to be seen. The most vigorous and exciting military struggles may be in progress, accompanied by the full strength of the orchestra in producing piercing and blood-curdling sounds, and the attendants go about in the most matter-of-fact way in the performance of their duties. All this is quite surprising to an occidental theatergoer. The play that we saw was historical, and the principal actor, Mei San Fang, a man who took a woman's part, was said to be the most popular and high-priced artist in China. He took the woman's part admirably. The villain was a most ferocious villain, and everyone could tell at once that he was a villain all right, as his face was painted black. Thus no room is left for doubt as to the villain's real character. Similarly, the good man in the play is painted white, and there you are.

The hosts at this Chinese dinner and theater party were very influential Chinese gentlemen, and included Dr. W. W. Yen, Mr. Chow Tsu-chi, Admiral Tsai Ting-Kau, Dr. Wang Chung-bui, and Admiral Hsu Chen-ping.

THE SUMMER PALACE.

On Wednesday, August 18, our party visited the beautiful summer palace, erected under such unfortunate conditions by the late Empress Dowager. This summer palace, the extensive grounds of which embrace a beautiful lake 2 or 3 miles long

and a mile wide, was destroyed by the British under Lord Elgin in 1860, to punish the Chinese for imprisoning Sir Henry Parkes, who had gone to Peking to negotiate a peace treaty. I saw the foundations of the destroyed palace building which are not on precisely the same site as those erected by the Dowager Empress. These are on the side of a range of hills overlooking the lake, and in a much more imposing position.

The summer palace is 11 or 12 miles outside Peking, in a northwest direction, reached by a good macadamized road, suitable for automobiles. We passed through several large villages or small towns, with the usual swarming activity of small, open-front shops, and the streets filled with transportation traffic, for the most part handled by man power, either borne on men's shoulders, suspended from bamboo poles, or on high wheelbarrows or two-wheeled carts. We passed the foundations of the old summer palace, acres in extent, which were all that were left by Lord Elgin in his work of destruction, which are situated on the plain before reaching the present summer palace, or palaces, on the hills, for there are a large number of beautiful buildings. We entered the palace grounds, which were never opened to the public until 1914, through a large and beautiful "pailou," or gate, with three arches and a marvelously carved and colored structure above the panels. There is a roof, or more properly there are several roofs, on the ridges of which are a number of miniature images of wild animals, lions, tigers, and so forth, and a large hen with the figure of a man on her back. These same figures are very frequently seen on the roofs of palaces and other public buildings in China, and I learned at the Rockefeller Foundation, where they are erecting buildings in the Chinese style and where the ridges of the buildings are ornamented with these same figures, their story and significance. It appears that many centuries ago there was a very wicked Emperor in China who delighted in oppressing his people. He was never so well pleased as when he had devised and put into execution some new method of torture or murder. His soldiers were taught to belabor the people with their swords, to loot their houses, to mistreat their women, to maim and wound the children, and even to massacre the populations of whole towns and villages. This oppression finally became so bad that the people revolted and drove the wicked Emperor from his imperial city into the forest, where he lived for many years. But even that did not cure him of his wickedness and his desire to inflict pain. In the forest his only neighbors were the animals—the wolves, the tigers, and the lions—and he found ways to be cruel to them. He would through his cunning find their homes and capture their baby lions and tigers and wolves and carry them off and torture them, so that their cries would be most distressing to their parents, and finally he would kill them. This went on for some time, until the animals could bear it no longer. So they all got together and drove the wicked Emperor out of the forest, he being unfit to occupy it with them.

It is doubtful if he would have succeeded in getting out at all had he not in his flight, closely pursued by the animals, encountered a large and swift hen. He quickly got on her back and rode off, the animals keeping up their pursuit. It is to commemorate this event that the procession appears on the ridges of the roofs of the palaces in China, and I presume that it was intended to remind succeeding emperors that they must not be wicked and oppressive to their people, under penalty of being driven out of the country on the back of a hen. Whether the wicked Emperor really succeeded in getting away and saving his life through the kindly efforts of the hen I was not told. It will always be a question with me, as I would think that the lions, the tigers, and the wolves, being so swift, could catch a hen, no matter how big she was or how fast she could run. But on the roofs of China she is always well in the lead and apparently about to jump off the roof, she being close to the edge, with the wicked Emperor on her back.

But now that we have passed through the wonderful gate let us look around at the Summer Palace. First we went to a landing at the lake, where three or four houseboats were ready for our party, and were rowed or poled through acres of lotus plants with thousands of blossoms into the open lake and across to a temple directly opposite and about a mile away from the Summer Palace proper. The buildings, which are very beautiful, are situated on a fine hill, which rises quite abruptly from the lake. This is called "The Hill of Longevity," or "The Hill of Long Life." This is only one of a series of hills that extend around the lake. Temples and pagodas are frequent on these hills, usually erected in sightly places. One of these is the "Jade Fountain," where there are numerous springs of pure water. Why it is called "Jade" I do not know.

The lake itself is a fine body of water and is the center of the attractions of the Summer Palace. There is a little island

out from the shore, to which a beautiful camel-back bridge is built, called "The Bridge of Seventeen Arches," its construction being of white marble.

There is also a marble ship, to which we recrossed the lake nad which we visited. Many functions are given on this ship, which has two decks but which has never floated. In fact, it is not only firmly attached to the shore, but it has a firm rock foundation in the bottom of the lake, which, by the way, is called "The Kun-Miag Lake." The palaces are roofed with yellow and green tiles. The emerald green of the hills and valleys, the beauty of the lake, the artistic and unique architecture of the palaces, the marble boat, and the bridges all combine to make the Summer Palace one of the beauty places of the earth. The Dowager Empress evolved a marvelous combination of nature and art, at a vast expenditure of national funds—said to be not less than \$50,000,000 or \$60,000,000—but in doing so she betrayed her country into the hands of its enemies. This vast sum of money was placed at her disposal for the purpose of building up the navy of China and to make it equal to modern requirements. Instead she used it to build the Summer Palace. In a short time war broke out between China and Japan—China without a navy, Japan with a very good one. The result was not long in doubt, and China lost a great war, partly, if not altogether, because of the pride and folly of a foolish woman.

TWENTY-SEVEN YEARS' WORK.

On our return from the Summer Palace we visited the Tsing Hua College, which has 700 or 800 Chinese students, who are preparing to become teachers or professional or business men. The college grounds and some of the buildings were once the palace of a Chinese prince. It was vacation time, but several of the students were there, and they were a bright lot of young men and women.

I met there Dr. Chauncey Goodrich, who has lived in China over 50 years as a missionary, teacher, and translator. Dr. Goodrich, with assistants, made a complete translation of the Bible—Old and New Testament—from English into Chinese. The work, which was completed two years ago, took 27 years. The result is now in printed form. Our party had a delightful visit with Dr. Goodrich, who is a mild, modest, scholarly man, a native of Boston, whence he came to China when a young man. We also met his good wife, who has been his constant companion in his great work.

THE TRAGEDY OF OUR JOURNEY.

A feeling of great depression rested on the congressional party all this day. In the morning we were shocked beyond measure to learn that Ida May VARE, one of the daughters of Congressman VARE, of Pennsylvania, who with her sister Beatrice had been ill with tonsillitis since our arrival in Peking, had passed away at 4 in the morning. Both girls had had a severe fever, which had been very persistent, and Mr. VARE was greatly worried, and had had the best physicians in Peking in consultation. We did not look for a fatal ending, however. We had solemn funeral services in the American Legation at 6 in the afternoon, the casket being covered with floral pieces.

OPIUM IN CHINA.

This evening our congressional party received a delegation of the International Anti-Opium Society at our hotel—the Grand Hotel de Peking. It appears that while it was supposed a few years ago that opium traffic in China had been stamped out, it has been renewed through dealers from Japan, and that it is again getting a strong foothold throughout the country. The situation was intelligently presented by British and American gentlemen and Admiral Wu of the Chinese Navy.

THE ROCKEFELLER FOUNDATION SCHOOL.

On the morning of Thursday, August 19, we visited the Rockefeller Foundation Medical School, many of the buildings of which are in course of construction. Chinese architecture is being used with wonderful effect. The tiling of the roofs is green instead of the yellow which is the attractive and distinguishing color of all imperial buildings. The green roofs, so extensive in number and area, can be seen from all high points. The school will doubtless be the best medical school in China, and can not fail to do much good in studying and combating the peculiar diseases of the Orient. Dr. H. S. Hamilton, a capable American, is in charge. Seven million dollars is being expended on the site and buildings.

THE FORBIDDEN CITY.

From the foundation we were taken to the Forbidden City, from which until recent years all common people were excluded. The high wall is still around the Forbidden City, and it can be entered only at the gates, where soldiers are stationed. The tiled roofs of all the buildings are of the imperial yellow.

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There are literally hundreds of fine buildings in this great enclosure, with marble walks from one to another. We visited the throne room, probably the most magnificent of all. In this throne room it was the custom of the Emperor to receive in audience ambassadors from foreign countries and other very distinguished visitors. It is a wonderful room, magnificent and symmetrical in proportions and brilliant and harmonious in coloring. The roof is supported by great numbers of pillars, 40 or 50 feet in height, all colored a deep red. The throne itself is intact, much gold and blue appearing in the colors. All through the Forbidden City are great numbers of miniature landscape gardens.

One of the great sites in the Forbidden City is the National Museum, and our congressional party was specially favored by being permitted to visit it. The exhibits are in three buildings and consist of collections of Chinese antiques made through many generations by the Emperors of the Manchu dynasty. They are closely guarded because of their great value, which is estimated at not less than \$30,000,000. The collection consists of the finest and rarest specimens of porcelain, cloisonne, jade, bronze, and other valuable antiques, including the property of former Emperors of China brought to Peking from the palaces at Mukden and Jehol. Our visit of a couple of hours was much too brief.

The Chamber of Commerce of Peking was our host at a luncheon given at a palace known as the Chou Hsin Tuin. I was designated to respond to the address of welcome, which was made by the president of the Peking chamber in Chinese and translated. My response also was translated into Chinese. I made the subject of commerce between the two nations my theme.

While at the throne room the palace now occupied by the boy Emperor was pointed out to us, only a few feet away. The lad is now 13 years of age and is being educated by excellent tutors. The Chinese are a curious people—a Republic which carefully brings up and educates one who may in the future get into power and punish its leaders. He lives isolated and must be a lonely little chap.

This evening the legislators only were invited to dinner by the American minister, Mr. C. R. Crane, at the legation. He gave us much information on current events in China, which of late have been very exciting. We were much interested in the narrative of the military attaché of the legation, who had just returned from the rescue of an American missionary from a noted bandit chief in a western Province of China.

Friday, August 20, was our last full day in Peking, and our good Chinese hosts had thoughtfully left it free from engagements. Thus we could devote the day to whatever each individual might desire. Some went shopping, purchasing souvenirs for the folks at home; some devoted the day to farewell calls on the American officials and other friends in Peking.

DEPARTURE FROM PEKING.

On Saturday morning, August 21, all were up early about the Grand Hotel. It was the first cool morning that we had experienced since leaving San Francisco.

We were soon at the Chienmen Station, which is near the great gate to the city of the same name. Many of our Chinese hosts were assembled there to see us off. An excellent special train was ready, the same that we had used since leaving Nanking. The good-byes were soon said, and we were rolling out of one of the most interesting cities of the world. Here history goes back so far that they refer to centuries as we at home refer to decades. With us the time of Christ, less than 2,000 years ago, seems very remote. In China the records for 4,000 or 5,000 years are quite definite and authentic, and it is not uncommon to see in temples, palaces, and museums pictures and objects that date back several hundred years before the Christian era. To an American it gives a sense of world age never before fully realized.

It is about four hours' travel between Peking and Tientsin, through a rich agricultural country. This year there has been a lack of rain, and the crops are very short. Only three or four weeks ago there was much fighting in this territory between the Anfu faction, then in control of the Peking government, and their opponents, headed by Gen. Chang Tso Lin, military governor of the Province of Chihli. This general has had wonderful success. It is said that but a few years ago he was a bandit, with but 15 followers. He now has a large army, variously estimated at from 200,000 to 500,000 men, and has developed not only a capacity for leadership but a sense of justice and good sense quite remarkable in a man of such cloudy beginnings. He is now regarded as the chief military hope of China. Curiously enough, he is a man of frail physique and in poor

health. His recent return to Mukden after his successful campaign against the Anfnites was celebrated in that ancient capital with a procession and reception as grand as those formerly given to emperors.

ELEVEN BUSY HOURS IN TIENSIN.

We arrived at Tientsin a little before noon. The governor and officials of the provincial government, and Col. Morrow, commander of the Fifteenth United States Infantry, stationed here, met us at one station and escorted us to the East Station. We were taken to the American-British-Chinese Club, in a fine building formerly occupied by a wealthy German club, and entertained at luncheon by the American Chamber of Commerce of Tientsin. In every large city in the Orient we found American merchants and business men highly respected and a splendid body of men, pioneers in American commerce, devoted to and enthusiastic for their own country, and doing it credit in every way. At Tientsin this was particularly noticeable. Tientsin is a great commercial and manufacturing city, and one of the seaport gates to China. It has a population of a million and a half and is noticeably cosmopolitan, due to the presence of garrisons of troops of several nationalities. This arrangement was made with China after the Boxer troubles of 1900, when the foreign legations at Peking were attacked by the Boxers and the German ambassador killed and the Japanese ambassador wounded. Tientsin is so close to Peking that troops stationed there would be immediately available in the event of future Boxer or other troubles endangering the foreign legations. So land was set aside at Tientsin for American, British, French, and German troops, and I think Italian also. We have the Fifteenth Infantry there. So Tientsin has military officers of all these nationalities present at all times—except the Germans, of course. Their embassies and club houses are vacant all over the Orient, where they were very strong up to 1914. They have paid dearly all over the world for their wicked folly and ambition for world conquest.

At 4 p. m. we had a reception and tea with the A B C Club, the officials of the Provincial Assembly and Government, and other Chinese local organizations.

At 6.30 we were taken to the palace of one of the most distinguished citizens of China and a former President of the Chinese Republic, Mr. Li Yuan Hung. We spent an hour and a half about the extensive houses and grounds, were received by the former President and his wife and children, one a fine appearing young man, the others nice, modest girls. Mr. Li (pronounced Lee) is very highly regarded and impressed our people most favorably. It is said that he is likely to be called to the presidency again. He is very wealthy, engaged in coal mining.

From President Li's home we were taken to a large café called the Empire, where we were his guests at dinner. It was a very elaborate affair. Mr. Li made a speech in Chinese, which was translated. It was full of good sense and good feeling toward America. Mr. Small responded. We finished just in time to get our train, which left at 11 p. m. During the afternoon we had an extensive drive about the city with Col. Morrow, who showed us the residences of his officers outside the city in undesirable houses difficult to rent, and thus available for the officers, as their pay is not sufficient to permit them to live in good houses in the city.

A SUNDAY AT THE SEASHORE.

On Sunday morning, August 22, our train drew into the station at Peitaiho (pronounced Petey-ho). From the train windows we could see the waters of the grand old Pacific Ocean, which we had missed for some time, or, rather, the Gulf of Chih-li, which opens on the Pacific. Peitaiho is nearly opposite Fort Arthur, about 100 miles east. It is a really beautiful seaside resort where many wealthy people of Peking and Tientsin have their summer homes. At the train to meet and welcome us were as usual the company of soldiers at attention, the Provincial officials, the chief magistrate, a number of American residents, and about 100 little boys in khaki from various schools in the neighborhood, all about 12 years old. I was asked to give the boys a talk, which I did. They were in line like a company of soldiers. I told them that we had come from a country far across the sea, where we had many school children like them. That we were greatly pleased that they had taken the trouble to get up early in the morning and come down to the railway station to make the Americans welcome. That we hoped they would give earnest attention to their studies in school, so that they should learn to become good and useful men. That in a few years they and other children like them throughout China would be called to the duties and responsibilities of the men of to-day, and I hoped that they would be so well educated both in books and in morals and religion that they would

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assist in making their great country even better and stronger than it is to-day. My talk was translated to them, and they seemed to understand it, partially at least. Their teachers, all Chinese, thanked me.

We were taken in a long procession in jinrikishas up a bluff to the residence of an American dentist, Dr. Mann, from Boston, who has lived out there a great many years. Here, overlooking the beach and the sea, we made our headquarters for the day. Most of the people went bathing. There is some surf with rafts for swimmers a little way out.

About 4 o'clock we attended a meeting of teachers and missionaries from all over China—mostly Chinese—in a temple open on all sides. There were several hundred present. They had a choir that sang familiar hymns in Chinese, very sweetly, too. It was impressive to see how intensely expectant they were of something wonderful coming out of America to save their country from the dangers that threaten it. This feeling was manifest all over China. Representative HARDY of Texas made them an excellent and eloquent address.

Later, at 6 p. m., again in jinrikishas, we were taken a couple of miles to the estate of a Chinese gentleman of wealth, formerly a Minister of the Interior, Chu Chl Chuen. It is on a high table-land, overlooking and sloping toward the ocean, and Mr. Chu has laid it out most artistically, like a park, with many winding roads. There are several hundred acres in the estate. Mr. Chu, before the light supper in the open air which he had provided, made an address of welcome, and I was called on to respond. I said that I had learned that he, while Minister of the Interior, had taken great interest in the extension of good roads in China. That I had observed that while China was well provided with canals and waterways it was lacking in good roads.

That I hesitated to make a suggestion as to the administration of a country which had endured for more than 4,000 years. But if I were to do so it would be that the construction of good roads and railways were most desirable. My own country had been very active in building good roads during the past 10 or 15 years, and with most excellent results. It enabled the farmer to get his products into the city markets at greatly reduced cost, and at once not only increased the net remuneration to the farmer, but at even a lower price for the product, and reduced the cost to the consumer. That I had been informed that in former times nonaction in road building had been a policy of the Government, on the theory that good roads would facilitate the entrance into the country of foreign armies. While this might be true, on the other side good roads made it possible for armies of defense to rapidly approach the frontiers of the nation, there to meet the enemy before the invaders should have penetrated the country. If this was true, I thought the policy of His Excellency to build as many good roads as possible was the more desirable and statesmanlike one.

A DAY IN MUKDEN, MANCHURIA.

Leaving Peitaiho in the evening we soon passed Shanhaikuan on the shores of the Gulf of Chihli, which is the point which marks the beginning or eastern end of the Great Wall. The wall commences at the water's edge and thence winds its way westward and southward 2,000 miles. It being night, we could only see the bright electric lights of the town.

In the morning we found our train passing northerly over the plains of Manchuria, which are not so thickly populated or so intensively cultivated as the lands of China proper. Still there are nearly 20,000,000 people in the Province, or an average of 51 people to the square mile, while the United States has but 35. The people are of larger stature than are those of the Provinces south, and they appear to have more horses and cattle to assist them in cultivating the soil. They use the same big two-wheeled carts, many wooden plows, and other heavy and antiquated agricultural implements. The soil seems rich and looks much like that of Kansas and Nebraska, and is well watered. In fact, it has some of the finest agricultural land in the world. They raise wheat, millet, sorghum and maize, tobacco, sugar beets, and fruits. Their largest crop, however, has given our farmers in America some trouble of late years, and that is beans. They raise enormous quantities of them, and I saw great stocks of beans in bags at warehouses at the railway stations and being conveyed thereto. Manchuria can raise beans enough to supply the world, and we will certainly have to raise the tariff bars a little if our American farmers are to continue to raise beans and sell them in the American markets.

Before reaching Mukden at 10 o'clock we passed through a part of the battle field of the great Battle of Mukden, fought between the Russian and the Japanese armies, under Gens.

Kuropatkin and Oyama, respectively, a little more than 15 years ago. We came in from the south, and the battle, which was fought over a front of nearly 50 miles, swung north of the city, where it was terminated in favor of the Japanese. This was the last and the decisive battle of the Russian-Japanese War. The armies numbered over 300,000 on each side, or over 600,000 in all, of whom 10,000 were killed on the Russian side and 8,000 on that of the Japanese. This was in the Battle of Mukden alone; but in the campaign about Mukden, lasting three weeks, the Russians lost 97,000 men and the Japanese about half that number.

We pulled into the Mukden railway station at 10 a. m. There are large and convenient station buildings and platforms and a good hotel, all of brick. The railway platform marks the dividing line between Chinese and Japanese jurisdiction, and all we had to do was to walk across the platform to be in Japanese territory. We had been traveling on Chinese Government railways to this point, and on the opposite side of the platform stood the special train of the South Manchurian Railway Co., a Japanese Government railway, for the occupancy of the congressional party, and our luggage was soon transferred to the waiting train, and from the jurisdiction of one Government to that of another.

Speaking of railways, this South Manchurian Railway, on which we traveled to the southern extremity of Manchuria and then passing through the entire length of Korea from Antung, at the north, to Fusan, at the south, was the best-built and best-equipped railway that I saw in the Orient. I can say for the Chinese railways, over which we traveled for about 2,500 miles, that they have excellent and substantial roadbeds, ballasted with crushed rock, over which the trains run very smoothly. One feature was especially noticeable. The trains are started without the sudden jerk and yank that so frequently shock us on American railways. Some of our American railway engineers could take a profitable lesson from those of China and Japan in that respect. I do not remember to have experienced a spine-dislocating train jerk either in China or Japan.

The equipment of the Chinese railways is not quite so good as that of the South Manchuria. The train on which we rode would compare favorably for comfort and elegance with any on the best railways in America.

Although we at once transferred our luggage to the apartments that had been assigned us on the Japanese side of the platform, our Chinese hosts, some of whom had been with us from the time of our arrival at Shanghai, three weeks previously, did not release us until 4 in the afternoon. The Japanese welcoming committee, officers of the Imperial Diet of Japan, which corresponds to our Congress, scrupulously refrained from mixing in with the Chinese plans. Local Chinese officials welcomed the party to Mukden, which appears to be a city of from 100,000 to 200,000. I was pleased to find that their plans would take us out to the Imperial Manchu Tombs, a few miles out of the city. Having seen the magnificent Ming Tombs at Nanking, I desired to see these.

The city, like most Chinese cities, is surrounded by a high brick wall, about 30 feet high, 16 feet wide at the top, and 26 feet thick at the base. It is 4 miles in circumference and has eight towered gateways. We took a ride about the city in automobiles, and visited the Manchu Palace buildings, which are surrounded by an inside wall. Here the Manchu throne room is still intact, though the buildings generally are in bad repair. Mukden was established in 1260, and was the Manchu capital before they captured China. In 1628 they made it the capital of China, which it remained for 19 years, when the capital was transferred to Peking.

We were taken outside the city walls 4 miles north to the Peiling Tombs. The road in some places was pretty bad, although repairs had been made on it for our special benefit. Every 100 feet or so a Chinese soldier was on duty and would salute as we passed. This road, we were told, was a favorite place with bandits for their operations, and we were shown one clump of trees, as the road emerged from under a railway bridge, where bandits frequently "stood up" travelers. One young Chinese in my machine told me that some years, like this year, the crops were very small, and the people likely to starve. After stating the distressing situation, he turned and appealed to me, "What else can they do but be bandits?"

A magnificent gate opened the way through the wall of the inclosure to the Manchu Tombs. That meant that further locomotion must be on foot. It was a hot day, but the inclosure has many large trees several hundred years old, and the shade was very grateful. Right in the middle of the inclosure, which probably is from a half to three-quarters of a mile square, or perhaps the length might be a mile, the Chinese had constructed a great square tent of matting, within which they had set long tables on which they served a luncheon.

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Right in front of this tent was a wide paved avenue more than 100 feet, leading to the entrance to the tomb, on each side of which were replicas of the great stone animals, such as I have heretofore described at the Ming Imperial Tombs at Nanking. There were the elephants, the horses with their big legs, the lion dogs, the camels, and all. They are not, however, so large as those at Nanking, nor so many of them.

There are many beautiful and picturesque buildings inside the inclosure besides the mausoleum itself.

After luncheon we walked about the grounds, and in due time we returned to the city, and bade good-bye to our Chinese friends, who had been our faithful and devoted guides for so long. Particularly did we regret to part with Dr. Wang Chung-hui, of the Chinese foreign office. At 4 o'clock he and the others left on our special train for the return trip to Peking, and we were received by the Japanese welcoming committee, which at this point included the secretaries of the House of Peers and the House of Representatives of the Imperial Diet, and other Japanese officials.

Thus ended the most interesting visit to and tour of the Republic of China of the congressional party. It extended from August 5, the date of our arrival at Shanghai, to August 23, when at 9 p. m. we left Mukden—19 eventful days. We traveled about 2,500 miles by rail in the interior of the country, the farthest point south being Hangchow, at about the latitude of New Orleans, the farthest point north being Mukden, about the latitude of New York. The farthest point west reached was Nankou, at the great wall, about 50 miles west of Peking.

We were everywhere treated with the utmost consideration by all classes of people. America seemed to be known everywhere, by the poor as well as by those better situated, and that their opinion of our country was most exalted was universally manifest. That America would in some mysterious way right all the wrongs of the world, and particularly those of China, to which the great Republic had always been a friend, was evidently the thought of educated as well as uneducated Chinese. The tenacity of this belief was most pathetic. As the congressional party were the only Americans in sight, we stood with them for the moment as the representatives of a most beneficent and powerful Nation, their friend, and we received many attentions that we would gladly have foregone if we could without wounding their feelings. We were careful on many occasions to disavow any official character to our visit, and any significance beyond our personal desire to see their country and to observe its industry and its institutions. That made no difference in the disposition of their hospitality, and they filled every hour with plans for gratifying our desire for information, or with carefully worked out programs of unique entertainment. To say that they were successful up to the limit of our physical strength would be a most conservative statement.

The Chinese are a truly wonderful people, with many national virtues; that is, virtues that characterize them as a people. I shall not attempt an analysis of the Chinese character here, as this is a simple record of personal observations. I will only say that I left China with regret and with a higher opinion of the country and its people than I entertained prior to this visit.

THE TRIP THROUGH SOUTH MANCHURIA AND KOREA.

After bidding good-bye to our good Chinese hosts at Mukden the congressional party at once became the guests of officials of the other great power of the Orient—a power which is regarded with considerable distrust if not apprehension by our late hosts of China. A heavy rain set in shortly after the return from the Manchu Tombs. Our Japanese hosts extended a formal welcome at an elaborate banquet at the Yamato Hotel at Mukden.

At 11 p. m. of August 23 we rolled out of the great Mukden station, headed southerly for our trip through South Manchuria and Korea. If you look at your map you will see that Korea lies directly south of Manchuria, and that it is a considerable distance—several hundred miles—from Mukden to Fusan, at the lower or southern end of the Korean Peninsula.

It rained nearly all night, and in the morning we were rolling along through beautiful green hills and valleys, highly cultivated. About 8 o'clock we reached a broad river, which we crossed on a long steel bridge, which I recognized as one that I had often seen pictures of during the Russo-Japanese War, as the bridge across the Yalu River. It was near this point that the great Battle of the Yalu was fought, which also was a victory for the Japanese. The city of Antung, the point of crossing on the Manchurian side, is a large and flourishing city. After crossing the river we were in Korea, that unfortunate country which is the scene of much agitation upon the part of Korean patriots, and of severe repressive measures upon the part of the Japanese military authorities, who have charge of the country. The visit of the American congressional party

seems to have been adopted by the Korean patriots as one which might be taken advantage of for making representation to the American Congressmen to show the injustice of the occupation of their country by the Japanese, and the severity and injustices of Japanese rule.

Each Congressman received printed communications on the subject long before reaching Korea. In fact, the first communications came at Honolulu, while others were presented at Manila. At Shanghai, where is located the provisional Government of Korea, with a president and cabinet ministry, we received many communications of this character. At Peking a request was presented for a formal appearance of representatives of Korea before the party. As we were in no respect an official body, and had no right directly or indirectly to represent the American Congress, we thought it improper to receive them as a body and formally. But we informed them that as individuals we would be glad to have them call upon us. I did receive an hour's visit from a member of the ministry of the provisional government, and his secretary, both able men, and the latter speaking excellent English and acting as interpreter. They explained the entire situation to me from the Korean standpoint. Their wrongs are real and of a most desperate character. But I confess that I am unable to see how they can be remedied. Japan has taken Korea as a part of the Japanese Empire, and it is now as fixedly a part of it as California, Arizona, and New Mexico are a part of the United States. Many of the Koreans are pretty desperate, however, and when I pointed out the hopelessness of the situation to my Korean visitors, they said, "Yes; we know of nothing that can be done, except to protest. We can not do otherwise. We will protest until we are all killed."

While our party was in Peking reports were published in the newspapers that cholera was raging in Korea, and was particularly bad at Seoul. Other reports were to the effect that Korean agitators were threatening to do something desperate while the congressional party was in Korea to make trouble between the Japanese and American Governments. It was even intimated that they might try to bomb the party or the train. Some of the Chinese papers commented on these reports to the effect that the Japanese authorities did not desire the congressional party to pass through Korea and were spreading these reports to scare us off. Whatever may have been the facts, the reports made no impression whatever on the party. We knew that there was some cholera, as there is nearly everywhere in the Orient. But we felt sure that the Koreans would not do us the slightest harm. In fact, we knew that, like the Chinese, they regard the United States as their only possible hope. We thought so little of these reports that we never even had a meeting on the subject.

Undoubtedly the Japanese authorities were very desirous that nothing should happen to us in Korea, but whether they really believed that Koreans might do us harm for the purpose of making the Japanese Government trouble I have not fully determined. At all events, they took a good deal of pains to make sure that we should see as few Koreans as possible. None were permitted to come near the railway stations, and soldiers were in evidence on every hand. Evidently general military orders were out that they should not come within a certain distance from the stations. Thus at every station there were crowds standing to see the train pass, but at a distance of 400 or 500 feet away; sometimes more. Often these crowds would shout and cheer, but evidently they were in approval and not disapproval of our party and our country. At one place a body of several hundred students, with banners on high poles, had regular yell leaders and cheered for a long time while the train stood at the station and until we had proceeded beyond sight and hearing.

Korea is a country of great beauty of landscape, and in many ways reminds one of California. There are not the broad valleys, like the San Joaquin and the Sacramento, the valleys being smaller, more like the Santa Clara valleys (north and south), hills and all being green and fertile. Then there are the higher mountain ranges in the distance, not so high and imposing as the Sierras, but more like the Coast Range. The people wear curious headdresses of plaited straw, black, round, and tall, but not quite so tall as a gentleman's high silk hat. The elderly men and people of consequence are more given to wearing these headdresses, and also long gownlike coats, generally white, that come down below the knees. They give the impression of men of great gravity on dress parade in their nightgowns. The women also dress their hair very high and with peculiar headdress. These headdresses all have some significance, but I did not learn just what it was. They have the appearance of excellent people, and those that we met were generally bright, intellectually; but in Korea, for the reasons that I have stated,

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we did not meet many. We traveled all day—Tuesday, August 24—through this beautiful country, for which nature has done so much, stopping frequently at well-built stations, at which uniformed soldiers or police were in attendance, with the constant spectacle of crowds of Korean people—men, women, and children—standing off at a distance and looking wistfully at the train. While they occasionally shouted and cheered, more generally they stood in silence, and we could only guess what may have been in their thoughts. But it seemed to me a silent and impressive protest to the foreign occupation of their country, more expressive than words. I doubt if our party would have been so deeply impressed if the Koreans had been permitted to throng the stations and besiege us with verbal and written petitions and protests.

It was after dark when we reached the first station in Seoul—pronounced Soul or Sole—or Keijo, as it is called by the Japanese. Our train was held in this station about half an hour. Then we went on to the main station, where we were received by representatives of the Japanese local authorities. We noticed a good many soldiers about the station and along the streets on our way to the hotel, but everything was as quiet as Sunday at home. The stores were all closed, and there were no crowds on the street.

We afterwards learned that there had been a great deal of excitement among the Koreans about the coming of the congressional party for two or three days; that the Korean shopkeepers had agreed with each other to close their shops while we were in the city—the Koreans said in honor of our coming—the Japanese said in protest against our coming. Several thousand Koreans had assembled about the main station hours before the arrival of our train, but shortly before its arrival the Japanese military forces had compelled them to leave the neighborhood of the station, and all the streets through which the party would pass while en route to the Chosen Hotel, and that we were held at the first station until this order should be carried out. This accounted for the Sabbathlike calm encountered and the absence of anyone on the streets excepting the soldiers, who fairly swarmed along the line.

We found the Chosen Hotel an excellent hostelry, one of the best in the Orient, owned by the South Manchurian Railway Co., or, going farther back, by the Japanese Government. It is but fair to say that whatever the Japanese Government undertakes, it does well. There is no doubt that it has instituted great improvements in Korea, well calculated to benefit living conditions. These include better streets and highways in both city and country; far better sanitary conditions, better mail facilities, and better railways. Admiral Saito, the governor general, is admittedly a mild, humane man. The Japanese wonder why the Koreans are not satisfied and call all protestants malcontents and agitators, and they feel justified in treating all so designated with marked severity. These very excellent improvements, however, are made from Korean money, received from taxes upon the Koreans and their industries. Doubtless the Koreans feel that however imperfect may have been their methods of government and administration, it was their own, and they would prefer to correct their own errors or let them go uncorrected than to have it done by a foreign power. The Koreans have a very ancient history and civilization that dates back to 12 centuries before Christ—over 3,000 years. The Hermit Kingdom, as it is called, has had many vicissitudes, the first 1,100 years recognizing a suzerainty to China, then becoming a nation upon its own account. They had many wars from the outside, but always succeeded in maintaining their identity as a nation. The geographical position of Korea is a strategical one, particularly to Japan, and the respective rights of China and Japan was the cause of the Sino-Japanese war in 1894. Japan won, but Russia and Germany prevented Japan from reaping what she considered the fruits of her victory, and this led to the Russo-Japanese war in 1905. Japan being successful, established a protectorate over Korea, ostensibly in order to protect herself from future aggressions upon the part of Russia. Finally, a few years later, Japan abandoned the protectorate, and by a rescript of the Emperor formally annexed Korea to the Empire. The Koreans as a whole have resented the annexation, and in a serious demonstration at Seoul in 1919 in favor of national independence the Japanese military authorities repressed the uprising by force, and many Koreans were killed. These events have left a very sore feeling in Korea, and I am sure that they give the Japanese much anxiety. This is the situation under which the American congressional party found themselves in Seoul, the capital of the country.

On Wednesday morning, August 25, we enjoyed an auto ride about this most interesting city. The Japanese have really done wonders in the way of public works in Seoul and have

made good, wide, and clean streets. Mountain ranges 40 or 50 miles from the city look much like the Sierra Madres from Los Angeles. We visited the former imperial gardens, now a public park, and took tea in an ornate building overlooking a lotus pond and the park, which were very picturesque and attractive, with many outspreading, grand old trees.

We then went to the palace and throne room of the late kings of Korea. While, of course, it is no longer in use, the Japanese have kept it up in all its former magnificence. The throne room is a large one, where royalty was accustomed to receive distinguished people in audience. I would think it 125 feet wide, 250 feet or more long, and 40 feet high. The sculpturing and coloring are very beautiful, gold, pinks, and grays being most noticeable. There are 18 great pillars to the roof of dark ox-blood red. I noted many very large and beautiful screens. Prince Li (Lee) lives at this palace.

At 1 o'clock we were given a reception and tiffin at the hotel by the International Friendly Society of Seoul, which consisted of Japanese, European, and American ladies and gentlemen. At luncheon it was announced that we would receive calls from Japanese and Koreans in the hotel parlor, but no Koreans appeared, or not more than two or three.

Mr. RANDALL of California. Will the gentleman yield?

Mr. OSBORNE. I will.

Mr. RANDALL of California. There has been some publication in this country of a statement relating to an experience Mr. HERSMAN had in Seoul. Will the gentleman give us some account of that?

Mr. OSBORNE. Yes; but no doubt Mr. HERSMAN could tell it better than I. The Koreans had arranged a reception for the party.

The CHAIRMAN. The time of the gentleman from California has again expired.

Mr. ANDREWS of Nebraska. Mr. Chairman, I yield to the gentleman from California 10 minutes more.

Mr. OSBORNE. At 5 o'clock we had a reception and tea as guests of Baron Admiral Saito, Governor General of Korea, at the official residence. The admiral is a very benevolent-looking gentleman, rather stout, of about 60. He speaks good English, and I had a talk with him. He had been to Washington many years ago. I later heard of the HERSMAN episode, and again went to him and told him that I had been told that he had one of our colleagues in jail and that I hoped that he would have him released as soon as possible, as he was not at all dangerous. He laughed, but made no reply, and I am not sure that he then knew the facts. My own information at that time was incorrect, as Mr. HERSMAN was not really in jail and perhaps not in actual or even constructive arrest.

The HERSMAN episode made quite a stir at Seoul and throughout Japan. It came about in this way: The Koreans had planned a reception to the congressional party, to take place at the Y. M. C. A. auditorium at 3.30 p. m. of the day we were in Seoul (August 25). On this morning, I am informed, the Japanese authorities consented to this reception and stated that they had no objection to it whatever. Later in the forenoon, however, the Japanese recalled their consent and ordered that the reception be not given. Mr. Small, our chairman, announced that the Koreans would call on us at the hotel instead. I received a copy of the program of proposed exercises, which seem to have been innocent enough.

The program reads as follows:

PROGRAM.

"America".....	The Seoul Band.
Introductory remarks.....	The chairman.
Address, Welcome.....	Hon. Yi Sang Chai.
Presentation of souvenir.....	
Response.....	The guests.
"Auld Lang Syne".....	The Seoul Band.

This was all, and it seems scarcely grave enough to constitute an international episode. To this was attached about 140 names, under the heading "Reception committee." The first 10 names will give an idea of the entire list. They are as follows:

Ahn, Kook Sun, director Korean Economic Association.
Byen, Yung Chin, secretary Korean Labor Mutual Aid Association.
Byen, Yungman, lawyer.
Ahal, Ki Doo, secretary People's Society.
Chang, Choon Chal, director Korean Trading Co.
Chang, Do Bin, editor Seoul Magazine.
Chang, Duk Choon, editor Dong-a Daily.
Chang Do, lawyer.
Chang Duk Soo, editor in chief Dong-a Daily.
Chang, Tait Sang, capitalist.

Going through the list, this seems to be a fair sample of the occupations of the signers. There were teachers, preachers, physicians, business men, farmers, and other respectable occupations represented.

Notwithstanding the reception had been called off, many Koreans did not receive the notice, and the Y. M. C. A. auditorium was well filled when the hour arrived.

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My colleague, Hon. HUGH S. HERSMAN, of California, although he was aware that the reception had been called off, thought he would drop into the Y. M. C. A. and see how the Koreans looked. Accordingly he rode down the street, and walked into the hall. He was cordially received and was asked to make a little talk. This he did. He said that we had been in China and he had been glad to meet the people there. He was now in Korea, and was glad to see the people and look into their eyes. We were going to Japan, and he would be glad to see the people there also. His friendly greetings and best wishes went to the people of Korea. This was the substance of his talk which was received with applause. When he sat down an elderly Korean made a response, whereupon the audience applauded vigorously. Thereupon a body of Japanese soldiers, or police officers, rushed into the room, placed everybody under arrest, and began to beat up the Koreans. Against this Mr. HERSMAN protested, but without avail. Several Koreans were badly beaten up. Then the officers wished to remove him from the room, but he refused to go unless all the Koreans were released. At first the officers would not do this, and he remained for more than an hour, when the Japanese released the Koreans, and Mr. HERSMAN came away with Mr. Miller, the American Consul General at Seoul, and Congressman PORTER, who had just come in.

Mr. HERSMAN undoubtedly thought it was all right to drop into a Y. M. C. A. headquarters anywhere. Whether it was wise for him to go there in the circumstances is a subject for individual opinion; but that he did the courageous and manly thing, like a regular American, after he got into the row, is certain.

At 8 p. m. we took our departure for the south. The HERSMAN episode appeared to have doubled the show of officers and soldiers on the streets as we rode to the station, but we saw few if any Koreans. Although we spent but three days in Korea, it was sufficiently interesting and strenuous to mark it on our memories for a long time.

CROSSING THE TSUSHIMA STRAITS.

The following morning at 7 o'clock, Thursday, August 26, we reached Fusan, a city of about 65,000 population, at the southeastern extremity of Korea, in a rather sharp rainstorm. The mayor of the city and other officials met us, and were very kind and polite. Fusan is the southern gateway for the commerce of Korea, and is quite a busy city. The railway station would do credit to any city of similar size. It is close to the docks, of which there are two long ones besides many other accommodations for smaller vessels. The entrance to the harbor looks much like the Golden Gate at San Francisco.

We were soon transferred to the Japanese steamship *Shiragi Maru*, of about 3,500 tons burden, and quickly started out into the harbor to cross the Tsushima Straits, 112 miles wide, to Japan proper. The bay is lined with beautiful green-covered hills, almost mountains. There are two or three small islands just outside the entrance. About 30 or 40 miles out was a large island, reminding me much of Santa Catalina, but far greener in color.

It was in the waters of these Tsushima Straits that the great naval battle was fought between Admiral Togo and the Russian Admiral Rojentsvenski, in which the fleet of the latter was completely destroyed.

AT SHIMONOSEKI AND ON THE INLAND SEA OF JAPAN.

Late in the afternoon of Thursday, August 26, after crossing the historical Tsushima Straits, we sighted land on the Japanese side and were soon in the excellent harbor of Shimonoseki. We were met several miles out by a considerable convoy of launches gaily covered with large and small American and Japanese flags and full of Japanese and Americans belonging to the welcoming committee, who had come out to welcome our party. There was much waving of hats and handkerchiefs. I thought I discovered a familiar figure well in front of the crowd at the landing, and I asked a Japanese near me if that was not Baron Kanda. It was, and I hailed him before we landed. He had changed but little in the 11 years since I had last seen him. He and Count Terashima, of the House of Peers, and three members of the House of Representatives—Mr. Takezawa, Mr. Higushi, and Mr. Tanaka—had come down from Tokyo as a part of the welcoming committee of the Imperial Diet, equivalent to our Congress, to meet the party. All these are very cultivated gentlemen, and all speak good English. We were taken into the Oriental Hotel, which is close to the dock, and served with refreshments, in the meantime being bombarded by a battery of cameras in the hands of newspaper photographers. The Japanese photographers are very adept. They seldom ask you to pose, but just shoot away at any old time. The entire welcoming committee of the Imperial Diet was as follows:

House of Peers: Prince Yoshihisa Tokugawa, Marquis Masaaki Hachisuka, Count Seiichiro Terashima, Count Nagayoshi Ogasawara, Viscount Tadashi Inouye, Mr. Toshibake Okubo, Baron Naibu Kanda, Baron Tanetaro Megata, Baron Yoshiro Sakatani, Baron Chuzaburo Shiba, Baron Renpei Kondo, Mr. Tetsukichi Kurachi, Mr. Tsukei Sugawara, Mr. Soroku Ehara, and Mr. Eikichi Kamata.

House of Representatives: Mr. Tetsujiro Yamamoto, Mr. Toshiro Shimada, Mr. Gohel Matsuura, Mr. Kiroku Hayashi, Mr. Fusajiro Ichinomiya, Mr. Motokichi Takahashi, Mr. Koreshige Tsunoda, Mr. Taichi Takezawa, Mr. Wachi Seki, Mr. Kotaro Mochizuki, Mr. Takeo Tanaka, Mr. Hideo Higuchi, Mr. Etsujiro Uychara, Mr. Shigemasa Sunada, Mr. Minoru Matsuda, and Mr. Kosai Inouye.

Baron Kanda made a very clever speech of welcome and I made the response. I was received like an old friend, Baron Kanda having made special reference to my kindness to the commercial commissioners of Japan in 1909, when I spent more than two months with them.

The harbor and city of Shimonoseki were the scene many years ago of a historical incident well remembered in Japan of interest to Americans. It was at a time when the feeling in Japan against all foreigners, following the opening of the country by Commodore Perry, was still very strong. There were several wooden warships in the Shimonoseki Harbor—American, British, and French, and possibly others. The Japanese fired upon them from the adjacent hills without, however, doing much, if any, damage, and their fire was soon suppressed. In punishment of this attack Japan was compelled to pay large indemnities in money to the various countries—several millions to each one. This was at a time when Japan was very poor and the payment was difficult. All the nations received their award, but the United States returned its portion—\$3,000,000, I think—on the ground that no actual damage had been sustained, and it was expended in bettering the port of Yokohama. This act of our Government gave America great credit for fairness in Japan, which has not altogether worn off yet.

About 9 o'clock we returned to the *Shiraga Maru*, and during the night traversed the least interesting part of the voyage through the Inland Sea of Japan.

In the morning of Friday, August 27, we were steaming through a most enchanting scene of calm waters, dotted in every direction with islands of emerald green, large and small. Some of the islands rose to heights of 500 to 1,000 feet above the water, and whenever it was possible they were terraced and cultivated to the very top. Not only were they cultivated wherever possible, but to me it seemed that they often accomplished the impossible. Rice was the principal crop, and its very vivid green outlined the cultivated acres, while the terraces looked like successive stairways on the mountain sides, often very close together. Such care to utilize every rod of available soil is noticeable all over Japan.

The Inland Sea is so full of small shipping, generally sailing craft, that it is rare that some of them are not in sight, and often a great many. They are quaint in design, but more have canvas sails than in Chinese waters, where the sails are mainly of matting. There are great numbers of fishing craft, the Japanese waters being very prolific in fish of many varieties and of excellent quality. They fish both with nets and with hook and line.

A DAY ON THE SACRED ISLAND OF MIYAJIMA.

After winding our way among these enchanting islands until about 10 o'clock, we stopped for the day at the "sacred island" of Miyajima (pronounced mee-adj-ee-mah) and the little town and summer resort of the same name, one of the most noted of the many in Japan. Many of these islands have Buddhist and Shinto temples and shrines, and the peculiar gatelike-looking structures, which are often seen in Japanese pictures, called "torii," are often seen on the beaches and along the roadways. I think that "torii" means gate, but they are not real gates in the sense that they open and shut, but they are intended to signify gates, and they have some religious significance as well.

We were transferred from our steamer to a good-sized launch and made the complete circuit of the island, about 10 miles, before landing. It was a most delightful and picturesque trip, notwithstanding much of it was made in a rainstorm. We were well covered, however, and the gentle rain added to the beauty of the scene. While we traveled close to our own island we passed dozens of smaller ones, all interesting and beautiful.

A little before noon we landed at the little wharf at Miyajima and walked through the main street parallel with the beach about a mile to the very excellent hotel set in a grove of fine old trees. The street was lined with neat little shops, most of them devoted to the sale of curios, postal cards, pictures, and all sorts of things, but with a sufficient number selling foods, fruits, vegetables, rice cakes, and fish. All the fish were strange to me.

One delightful thing is noticeable all over Japan, that trees are planted, cultivated, and protected in the most careful way,

and this must have been done for hundreds of years. Often a tree has stood in the line of an elaborate and costly wall, or perhaps the wall would partially take in the tree. Does the tree come down? Not at all. The wall is built around it, so as to inclose and preserve it, or is partially built around it, as the case may be. This love of trees and the works of nature is most pleasing, and it seems to be a national trait of character. No tree is ever destroyed when it can be preserved.

In the park about the hotel were many deer, quite tame, and so accustomed to being well treated and petted that they would come right up to one to be fed rice cakes, sugar, and dainties.

One of the sacred rules governing Miyajima is that no human being shall be born or shall die on the holy island. This rule is rigidly enforced. Prospective mothers are promptly removed. Death is not so easily controlled. Very sick people are taken away; but I was confidentially told that if the grim reaper stole a march, his victim was not considered legally dead until the remains were well clear of the island.

Along the beach for a couple of miles at regular intervals of about 100 feet were stone structures of pleasing shape that excited my curiosity. They proved to be street or beach lights, but are called "stone lanterns." They are about 4 or 5 feet high and have a little reservoir inside near the top for oil. In the evening we were taken back to the ship by two transfers, first in small launches to a larger one and from the larger launch to the steamer. The town was well illuminated and the hundreds of stone lanterns along the beach were lighted in honor of the Americans. The lights in the town and on the beach, duplicated by the reflections in the water, composed a fairly-like scene as we steamed away in the darkness.

IN KOBE AND KYOTO, THE ANCIENT CAPITAL OF JAPAN.

The Inland Sea is about 300 miles long, mainly between the two larger islands of the Japanese Empire, varies in width from 2 or 3 narrow straits to 40 or 50 miles, and laterally extends east and west, or a little northeasterly and southwesterly. The great sea is divided into several smaller seas where the waters widen out, named respectively the Seas of Suo, Iyo, Aki, Huchinada, Bingo, and Harima.

On the morning of Saturday, August 28, we were passing a succession of beautiful green islands. I recall nothing that I have ever seen that in marine scenic beauty quite equals the Inland Sea. The Thousand Islands of the St. Lawrence are something like it, but the Japanese islands are more numerous, and their high cultivation and remarkable verdure give them the preference for beauty. We were in this network of fairy islands until about 2 in the afternoon, when we entered the open waters of the Sea of Harima. A couple of hours before dark we sighted many flourishing-looking towns on the main island to the north of our eastward course, and we saw many towns while we were passing through the small islands. The impression is constant of a very great population.

Kobe, which soon came into view, is one of the great seaports of Japan, and a city of about 700,000 population. It has a fine harbor and a long water front of several miles. Passing in front of the city, one sees great shipbuilding and manufacturing plants, and at the Kobe Shipbuilding Co.'s works some of our American freight ships were built under contract during the World War. The showing of shipping in the harbor from all parts of the world was great. There were large crowds to meet us, and as we were working up to the wharf I recognized Mr. T. Tamura, who was one of the Japanese commercial commissioners of 1909 and is now president of the Kobe Chamber of Commerce.

From the steamer we were taken to a hotel close by, passing through the railway station. There we were entertained and dined and photographed by the newspaper men until time for our train to leave for Kyoto, 47 miles away. At about 8 o'clock we went to the train, one running on regular schedule, on which two ears had been reserved for us. This was our first experience on a strictly Japanese railway. They differ from those of the United States in two respects. They are all of narrow gauge, and as the cars are narrow they run long seats on each side of the car, facing inward, from one end to the other, instead of seats across the car, as with us. In nearly all railway trips in Japan that we made, which I think aggregated 1,000 miles or more, we had special cars and were quite comfortable. Nearly, if not all, regular trains carry first and second class cars, and some third class, with the station of destination, in Japanese and English, posted on the outside.

All have side seats. I have passed through a good many of them, and when crowded they look something like emigrant cars in our own country. Men and women make themselves comfortable by taking off as many clothes as possible, including shoes and sandals and short socks made like mittens, with

a separate section for the big toe. This is necessary in order that the sandal may be securely fastened to the foot, the fastening cord passing between the big toe and the four others, which all go in a group together. Some eat from little paper boxes of boiled rice and other food, which is sold by boys on the railway platforms. Others stretch out and sleep. Often I have seen the little Japanese women—all are in native dress—sit on their feet on the long bench with their backs to the inside of the ear and their heads bent way down into their laps, sleeping soundly. With all sorts of odd-looking bundles and containers, the scene is a striking one to an American who has never seen it before. The Japanese eat fish a great deal, and the smell of different kinds of food in the cars is not appetizing. But there is not the bad odor of bodies that one might anticipate, as the Japanese are, as to their persons, a cleanly people and bathe a great deal. They keep their clothes in good order, and it is remarkable to see in the cities, except among the hardest-working coolies, the cleanliness, neatness, and often the richness of the native dress of all classes of people.

Kobe was only a fishing village up to 50 years ago, when it was opened to commerce. The harbor has been made what it is to-day by dredging and other improvements and even greater are contemplated by the prefectural and national governments.

A JAPANESE GARDEN OF EDEN AND AN ADAM AND EVE.

While it was merely a fishing village, it has a history in Japanese folklore running back to the Japanese Garden of Eden and a Japanese Adam and Eve. The gods placed these progenitors of their race on the island of Awaji, along the shore of which we passed, in sight of Kobe. These two, then the only people in the world, met on the seashore. The woman, Izanami, shouted a greeting to Izanagi. But he was displeased with the woman for speaking first and turned around abruptly and walked around the island until they met again. This time she held her peace and he was satisfied. They created the smaller islands of the Inland Sea by plunging their spears into the sea bottom and pulling them up above the surface. They were the parents of the human race.

We made the 47 miles from Kobe to Kyoto in the evening darkness and could not see the towns or country. But the great number of electric lights in every direction spoke of a dense population in the country, while large concentrated areas of light indicated considerable cities. About midway we stopped at Osaka, which is a city of over 2,000,000 population and exceeded only by Tokyo, which has about 3,000,000. I saw a Japanese gentleman dash onto the platform and he made directly for me. He was the third one of the Japanese commissioners, and he had come 300 miles that day to meet and welcome me to Japan.

At 10 o'clock at night we arrived at the Kyoto station, where we were met by the governor of the Province, the mayor of the city, the president of the chamber of commerce, and many other officials and dignitaries. There is on these occasions a general exchange of cards. Mine had long before given out, but all the members had 200 or 300 printed in China, in English on one side and in Chinese on the other. These I used until they were all gone. There were two hotels in Kyoto, between which we were divided—the Miyako, on the hill, and the Kyoto, in the business part of the town. I had a very fine room at the latter, with high ceiling, elegant Japanese furniture, a large trunk room and clothes closet combined, and a good bathroom. The service was excellent and prompt, though it was at first a little disconcerting to ring for a bell boy to take my shoes to be polished and to have a young lady in an elegant Japanese costume tap gently at the door and make three very low bows before receiving the unpolished shoes. I never did get quite used to it, but we were in Kyoto only four days.

SHOOTING THE HODZU RAPIDS.

On the morning of August 29 our Japanese hosts were at the hotel with autos and local committees, to which were added several Japanese ladies to look after the ladies of our party. Some of them had attended women's colleges in America, such as Vassar, Smith, and others.

Kyoto is an interesting and beautiful city. For more than a thousand years it was the seat of Government of the Mikados and is rich in history. Even now all coronations of Japanese Emperors must take place in the imperial palace at Kyoto, and the present Emperor was crowned there. It is situated on a fairly level plain, with a river running through the city, while it is surrounded by mountain ranges on three sides.

Kyoto manufactures silk and many other beautiful things. It is said to be the best market in Japan for the purchase of kimonos, Damascene jewelry and dolls, with the most skillful makers and artists. Damascene jewelry is said to have been a Kyoto discovery. Yet purchasers need to be prudent and to

take reliable Japanese counsel, as they may be deceived. No one should go to Japan without visiting Kyoto.

The morning was a beautiful one, and as our machines, decorated with small American and Japanese flags, passed through the streets we were greeted with many "Banzais" from groups of children. It occurred to me that there could hardly be general ill-will toward the United States in this city, or this would not have occurred. Children naturally absorb the friendliness or aversions from the grown-ups and can not easily be induced to reverse their attitude, and there was a continuous shouting of "Banzai!" which means "Ten thousand years" of happiness. It is the all-embracing greeting of the Japanese and includes everything that we mean in English when we say "Good luck!" "Happy Days!" "How!" or "Hurrah!" The streets of Japanese cities, and particularly Kyoto, are wide and more modern and sanitary than generally are those of China. This does not mean that there are not many very fine and beautiful streets in Chinese cities, but it refers to the less important streets in the more crowded parts of the cities. The aggregate of business in these smaller streets is immense, because of the vast number of small shops. We passed that imperial palace where the Emperors have their coronation ceremonies. It is in a fine park and has a wall about 10 or 12 feet high around it, covering an area of possibly a mile square. The gates were all boarded up, excepting one, where there was a small military guard.

Soon we were outside the city on a good raised macadam road about 20 feet wide, passing through the greenest imaginable fields, mostly of rice, but including all sorts of crops, among them many sweet potatoes. There is one kind of vegetable quite common that has a tall stalk about 3 feet high and a large elephant-ear leaf. They told me that it was a giant radish and was very palatable. It looked to me more like a big turnip or yam.

We crossed a few miles of these fertile plains and, after crossing the Hodzu River, a quite considerable stream, we entered the foothills and commenced to climb a mountain. We made the ascent of several miles by a winding and picturesque way, when we again struck the Hodzu River, at an elevation of several hundred feet higher than at the bridge. Here we left the machine and took the boats which were to carry us down through the mountain gorge to the valley below.

The boats were flat-bottomed, quite large, about 22 feet long, 6 or 7 feet wide, coming to a point at the bows. There was a cloth or canvas covering to protect the passengers from the sun, which was quite hot. We had about a half-dozen of these boats, well filled with the members of our own party and of Japanese committeemen and a few Japanese ladies. It was a very gay party as they took their places in the boats, not knowing just what was going to happen. Each boat was manned by three or four sturdy, bare-footed Japanese boatmen, with long bamboo poles, except the steersman who handled a broad paddled steering oar.

From the landing place we shot out into the swift stream, and were soon plunging down a narrow and steep rock-lined canyon. For most of the way the channel was quite narrow, and the water foamed over the hidden rocks. It evidently required great skill and a knowledge of every yard of the churning river to avoid wrecking the boats and ducking if not drowning the occupants. There was an opportunity for shipwreck in nearly every rod of the several miles of rapids, and occasionally the boats would ship some water, which the passengers would receive in their laps, notwithstanding the skill of the boatmen. That we avoided striking great rocks at a hundred places seemed almost a miracle. Much work has been done in many places in banking up the rocks and straightening the stream. A railroad ran along the banks or walls of the canyon, frequently plunging through a tunnel where there was not sufficient margin of land outside the river for the road.

The water was cool and perfectly clear, and there are plenty of trout in the river. Numerous Japanese fishermen with broad conical straw hats and long bamboo poles were standing on the rocks and fishing in the swift places as we passed. I ate some of the trout and they were excellent.

In the distribution of the Japanese ladies we had a very modest, well-dressed lady in a Japanese costume, and able to speak a little English, Viscountess A—, in the boat in which I rode. As we neared a point where another stream came into the river I heard the boatmen repeat a short phrase in Japanese two or three times. I asked her what the words meant. She thought a moment and said, "It means where two rivers are fading together." Another stream came in at this point which was the subject of their comment.

After several miles of this exciting navigation, we drifted into smooth water above a dam that had been built across the river. Here there are extensive and beautiful groves. It is called Arashiyama, and many picnics are had here after shooting the rapids. From here the boatmen tow and pole the boats back to the head of the rapids for other passengers. It must be a laborious work.

We found our machines at Arashiyama, and were soon back in Kyoto at a wonderful exhibit of the Nishyirin Textile Fabrics, where luncheon was spread.

A VISIT TO NARA.

On Monday, August 30, we visited Nara, one of the most interesting and beautiful spots in Japan. It is two hours' ride by rail from Kyoto. It is at quite an elevation, and all the temples and palaces are in a vast park. The hotel was of Japanese architecture, with high ceilings and unstained native woods. Its wide porches overlook a little lake.

Nara, which was the capital of Japan in the eighth century—1,200 years ago—has many objects of interest, but the principal ones are three—the deer park, the giant Buddha, and the great bronze bell in the Temple of Nara.

There are tame deer all over the neighborhood for 2 or 3 miles. We were taken in a procession of rickshas, and people with great trays of thin rice cakes gave handfuls of them to us to feed the deer. They would come right up to the rickshas and nibble the rice cakes from one's fingers. We went to a park where there was a long porch fronting a meadow, where we were seated. We saw two Japanese open a gate several hundred feet away when a great drove of deer—200 or 300—came rushing through like a flock of sheep, all spread over the meadow to where we were seated. We were above them, so they could not get on the porch, but several went down among them and fed them on the ground.

The next notable sight is the giant bronze Buddha—Daibutsu. It is in a large temple now, although for several centuries it was uncovered, a tidal wave having torn away its former covering. It is a marvelous piece of casting, especially when it is considered that it was done in 749 A. D.—1,171 years ago. Its height is 53½ feet; length of face, 16 feet; and breadth, 9½ feet of mouth, 3 feet 8½ inches in breadth, and shoulders, 28 feet 8½ inches in breadth. There are 966 curls on the image, each a foot high and 7½ inches across. The halo forming the background is 83 feet high, 25 feet across, and 5 feet thick. All this is of solid bronze. This is the largest image of Buddha in Japan. I later saw the Kamakura Daibutsu, which is considerably smaller.

The third most notable object in Nara is an enormous bell in the Temple of Nara, which can be rung once for a small fee. Reverent pilgrims and tourists keep it booming very frequently. It is hung in a low belfry, and is rung by pulling a rope that swings a large wooden clapper.

A REGULAR JAPANESE DINNER.

This evening my friend Mr. Natori gave me a regular Japanese dinner. Other guests were the five Japanese members of the Imperial Diet, Baron Kanda, Count Terashima, and Messrs. Higuchi, Tanaka, and Takezawa. We went to quite a celebrated Japanese restaurant that overlooks the River Kamo. They have open-air dining rooms, built out over the river to catch the air, covered at the top but not at the sides. Upon entering all guests take off their shoes or they are taken off by servants, and slippers put on instead. It is easy to see why this is done, as the floors are of polished woods or are covered with the softest of matting, all kept as clean as a dining table. Street shoes would seem to be out of place on them. Cushions laid on the matting took the place of chairs, with a low arm rest to lean on. The food in little dishes is placed on low lacquer or hardwood tables with slightly raised sides and less than a foot high. The Japanese gentlemen, all in native costumes, used chopsticks, but I was given knife, fork, and spoon.

Later I learned to use the chopsticks a little, but I did not try at this dinner. There were all sorts of Japanese dainties—thin slices of raw fish, both red and white, on a plate, with a small cup of a dressing that suggested but was not Worcestershire sauce. First, however, there was a delicious soup in a bowl also containing some pieces of chicken. I will not attempt to describe all the features of the dinner. We were waited on by very prettily dressed Japanese girls in native costumes, who would always bow two or three times when they came in and comfortably settle down on the floor in front of the guest whom they were to serve. Afterwards they proved to be quite artists, some sitting down in a row and playing stringed instruments and others dancing a historical Japanese dance. Although they were geisha girls, it was all as decorous and dignified as anyone could imagine, and although they were very graceful I believe they would be considered too slow and

old-fashioned for a turn in an American vaudeville show. Their performance would have been entirely proper at a church festival.

THE IMPERIAL PALACE.

Tuesday morning, August 31, we all visited the Imperial Palace. We passed the armed guard at the outer gate, put on slippers, and went through a great many spacious rooms. The impression that it made on me was that the furnishings, which were not complete, and the ornamentation of screens and paneled paintings were all very plain and simple. The throne room, where the coronations take place, was much the grandest room, very large, with very high ceilings. The carvings and coloring are elaborate and brilliant, but harmonious. There are two thrones in the room, one for the Emperor, very magnificent, and another, 50 or 60 feet to the left, smaller and less brilliant, for the Empress. Few foreigners are permitted to see the inside of the Imperial Palace, and especially the throne room.

A LOCAL KYOTO FEATURE.

There was one local feature about Kyoto that interested me. That was the bull cart. They are quite a common sight, much more so than at any other place that I saw. A single black bull with a ring in his nose, sometimes with a sort of woven straw or wicker umbrella stretching from his head down over his back and sometimes with a rope around his hoofs. I also noticed in the grounds of two or three temples and in the public parks bronze castings of a black bull with a rope around his neck. I tried to find out what significance it had—what meant the rope around his neck. I asked the question of one of the Japanese ladies who could speak some English when we passed one of these bronzes, but she did not seem to understand me, and one of our ladies undertook to interpret my meaning to her in this way: "He asks why the bronze cow has a rope around his neck." I am still in the dark as to the meaning of the symbolism.

A DAY'S RAILWAY RIDE IN INTERIOR JAPAN.

On Thursday, September 2, we left Kyoto. Our two or three special cars were on a regular train. I have seldom enjoyed a more interesting day of railway travel. The day was not very hot, and, while there were occasionally showers and some clouds, generally the opportunities for sightseeing were very good. We passed through great varieties of scenery—immediately out of Kyoto great plains of fertility and a beautiful lake several miles in circumference, with lofty mountains in the background at no great distance. We passed through a canyon that greatly reminded me of the Sacramento River Canyon in the neighborhood of Dunsmuir. Then we passed for many miles along the seashore like that along the coast line north and south of Santa Barbara, with islands off in the distance like Santa Cruz and San Miguel, always excepting the fact that the Japanese landscape shows more verdure and more intensive cultivation. There were miles of Japanese fishing villages. Then later in the afternoon we were for an hour or more in sight of the world-famed mountain of Japan, Fujiyama, although the clouds resting along its sides prevented our seeing it all at the same time. It is a wonderful mountain, quite symmetrical, and inspiring. I could see a little but not much snow near its summit. In some ways it suggests Shasta, but it is not so massive as Shasta, and Shasta appears to carry more snow at the summit through the summer than does Fujiyama.

At Yokohama, where we stopped early in the evening, about the first person that I saw on the platform was my venerable friend, Mr. Kahel Otani, president of the Yokohama Chamber of Commerce. He wore a long gray beard in 1909, and it has now become still whiter. There were a great many other Japanese and American officials at the Yokohama station.

It is less than an hour's run from Yokohama to Tokyo, and the electric lights showed that it is almost a city right through. At 8.25 in the evening we arrived at the first Tokyo station. There were great crowds at the station, which the police held back so as to give the Americans and their escorts a passage, but we were held several times in the station for heavy batteries of newspaper photographers. The flashlights were going off like the guns on a battle front—dozens of them at a time. We finally got through and into autos—it had been raining—and were rolled away to the Imperial Hotel, where we had already been assigned.

OFFICIAL INTERCHANGES OF COURTESIES.

On Friday, September 3, our first day in the Japanese capital, the Congressmen, with Senator HARRIS, made their official calls in a body. First they called at the American Embassy, where, although we have a fine piece of ground advantageously located, our representatives are housed rather shabbily, especially in comparison with Great Britain, France, and other European Governments. Ambassador Morris was absent in the United

States, and the embassy was in the keeping of Chargé de Affaires Bell.

We then called upon the president of the House of Peers, Prince Tokugawa, and the president of the House of Representatives at their respective offices on the grounds of the Imperial Diet. These calls were cordial on both sides, but formal. Our cards were left at all these places and those of our hosts were returned to our hotel the same day.

We also called on the mayor of the city at the city hall, Viscount Tejiri. The viscount we found hard at work in a room alone, and lightly dressed on account of the heat. I had quite an interesting talk with him about the ways of street improvement, sewers, harbors, water system, and so forth, and found him well informed on those subjects.

The Imperial Diet gave our entire party a cordial welcome in the form of a luncheon at our hotel a little after noon the same day. It was a very large and well-managed affair, with 400 or 500 at the bountiful tables, including most of the distinguished men in civil life in Japan, many Japanese ladies in native costume, and American ladies as well.

The premier, Mr. Hara, a tall man with a fresh complexion and a head of ample gray hair, together with all the cabinet ministers, was present, and my old friend, Barou Shibusawa, who had been made a viscount that very day, was only two seats away from me. I sat at the head table, and my neighbor on the right was Viscount Kaneko, a graduate of Harvard, and on the left was the mayor, Viscount Tejiri, who proved to be a graduate of Yale. I have seldom had a more interesting hour than that with these two very intelligent gentlemen, especially with Viscount Kaneko. For 30 years he was an intimate friend of Col. Roosevelt. He was the counselor of the Japanese representatives at the Portsmouth peace conference, which closed the Russo-Japanese war, and he is now one of the imperial council, who personally counsel the Emperor.

When the speechmaking came on, Prince Tokugawa, who is president of the House of Peers, made the cordial address of welcome in excellent English. He is a rather short, stout gentleman with a full, frank face, and is the head of a great historical family. The response was made by our chairman, Congressman SMALL, of North Carolina.

The House of Peers, by the way, which has functions analogous to those of our own Senate, has over 300 members. The Japanese House of Representatives has 485 members.

Another address in Japanese was made by the president of the House of Representatives, equivalent to our Speaker.

An address was also made by Mr. Hara, the premier, in Japanese, which was interpreted into English. The Emperor had that day conferred titles for distinguished services upon, or had made promotions of, quite a number, and Mr. Hara had declined a title in order to remain a member of the House of Representatives instead of thus being translated to the House of Peers, which includes only the nobility.

This terminated the formal official welcome. The remainder of this day we had for seeing the city, or shopping, or for using in any way that we might desire—a respite that was greatly appreciated.

WE MEET MARQUIS OKUMA.

On Saturday morning, September 4, the ladies welcoming committee, made up of the leading ladies of Japan, gave a delightful quiet entertainment—a kind of garden party—at the residence and surrounding garden or park of Marquis Koroda. This "garden" is really a fine park of about 35 acres, with woods, flowers, water courses, glens, and all the ingenious and artistic landscape gardening that especially distinguishes the Japanese. These gardens have fewer formal flower beds and fields than ours, their places being taken by great trees, green and flowering, green lawns, and a general suggestion of quiet comfort and seclusion. What we call the crape myrtle grows into a tree here, and it gives the touch of bright color to the deep verdure that creates the effect of richness and harmony of color. A rain came up and we were entertained in the marquis's residence, with music on ancient Japanese instruments played by Japanese ladies.

At 4 o'clock in the afternoon we were received at Waseda, the country home of one of the great men of Japan—Marquis Okuma—author, historian, philanthropist, orator, statesman, founder of Waseda University, at one time premier of the Empire, and one of the most influential of the "elder statesmen." While he was premier a few years ago an anarchist or violent opponent of his policies threw a bomb into his carriage and blew off one of his legs. Even now, however, at 81 years of age, he is erect, vigorous, 6 feet tall, with a fine face indicating strong character. The only indication of a lack of full physical strength is that a personal attendant is required on account of

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the missing leg, the place of which is only partially supplied by one of wood or cork. This beautiful home and surrounding parklike garden of about 50 acres is situated in the heart of a congested district that formerly belonged to the marquis and was a part of his family estate. I was informed that he desired to found a university, and did so with means obtained from selling a part of this property, all of which was devoted to the founding and conduct of the Waseda University. This university, I understand, has 7,000 or 8,000 students, and is one of the most useful institutions of learning in Japan. The marquis stood up sturdily during the reception and while he was delivering his address to the party. He and Viscount Shibusawa, very different in physical as well as in mental characteristics, but alike devoted to great ideals, seemed to me the two biggest men that I met in Japan. This does not imply that I did not meet other big men, as in my mind I put Hara, Kaneko, Kanda, Tokugawa, Mitsui, and several others high up in my estimate of ability and character.

I was accorded the honor of making the reply to Marquis Okuma. I took note of the points made by Marquis Okuma as his speech was translated and directed my attention specially to those subjects. His address was intended, in the main, to call the attention of the congressional party, in a courteous way, to the misgivings that the Japanese have as to the treatment of their nationals in the United States. It was not as direct as that, but that was, I construed, the thought behind the words. My reply was intended to give an idea of the question from the United States, or California, standpoint and of the difficulties that attended the mixing of races and peoples. The marquis made a suggestion that the United States and Japan should work together in the East for the benefit of the peoples. To this I replied that the Father of his Country, in his Farewell Address, had cautioned the United States against entering into "entangling alliances" with foreign powers, and that ever since this had been the settled policy of the United States, even where the advantages appeared to be very great. Then I told the bear story—of how the hunter got hold of the tail of the bear and dared not let go for fear that the bear would turn and bite him. I intended this as a suggestion of the difficulties that have come to Japan through their getting hold of Korea and China. The interpreter mixed up the story a little in the translation, which was corrected by one of Marquis Okuma's secretaries; but the Japanese were immensely interested in it, and I could see that they were speculating as to its meaning.

After looking over the beautiful grounds it commenced to rain. Our host had had a large tent put up on the grounds in which to serve a luncheon, to which we repaired. Here were small tables with four persons at a table. I was placed at the marquis's table, and our table talk was interpreted back and forth. He told me that he had not said quite all that he would like to have said, and perhaps he would enlarge it somewhat.

This did not end the day's entertainment. We returned to the hotel, put on evening clothes, and attended a dinner given by Baron and Baroness Mitsui at their beautiful family club, a very elaborate structure on their estate maintained for large entertainments.

After the dinner there was a musical entertainment, at which two Japanese young ladies sang some operatic music—one a soprano and the other a contralto—marvelously well. There was not a particle of accent, and their voices were clear, pure, and strong. Baron Mitsui is one of the brothers of the great house of that name, the largest business concern in Japan. They have railways, coal mines, steamship companies, banks, and about everything.

A DAY AND NIGHT AT NIKKO.

In a country that has hundreds of beautiful places, Nikko and its locality is doubtless the most beautiful of all. There is an old saying among the Japanese that "One can not appreciate the word 'beautiful' until one has seen Nikko." It is situated 91 miles from Tokyo by rail. We made the trip on September 6, with enough luggage to enable us to remain overnight. The country en route is very interesting, agriculturally rich, intensively cultivated, and densely populated. Many phases of the rural and village life of Japan can be observed.

Nikko itself is in the foothills of quite a mountain range, and, having an elevation of 2,000 feet, it was cooler and more comfortable than anything we had before experienced in the Orient. It is so comfortable in the summer that the Emperor spends at least a part of the hot months at his palace in Nikko, and he was at the time occupying this palace, which we passed on our way to Lake Chuzenji. There is a wall around the palace, as is the usual Japanese custom,

Nikko, the town, and the neighboring country is one vast and grand park. There are more of the great Cryptomeria trees here than in any other part of Japan that I have seen. They are a truly grand tree, their foliage, their trunks, and their bark being much like those of the Sequoia, our big trees of California. They have the same habit of decaying a little at the extreme top. But they will not at all compare with the big trees in height or size. The age of some of the largest that I saw was known, as they were planted about a temple at the time it was built, which time was known to be about 500 years. The Sequoias are said by scientists to be 3,000 to 5,000 years old. But the Cryptomerias are mighty fine, all the same, and running out of Nikko there is an avenue which is lined on either side with them for 15 miles.

Nikko is beautiful altogether aside from its temple structures, which are not so numerous as in many other places. But it has one, the most beautiful of all, which is a combined mausoleum and temple. It is not very ancient, either, and was erected by Iye Mitsu, the third Shogun, in honor of his grandfather, Iyeyasu, the first Shogun, and for his own burial place about 300 years ago.

Many years were devoted to its erection and the best artists and artisans in Japan, with 15,000 workmen, were employed on the work for 12 years. More than \$10,000,000 in gold was expended on the work, and when the low wages that prevailed in that day is considered, a few sen a day, the enormous amount of work involved may be estimated. The result is a series of temples, one above another on the side of high hills, almost mountains, hardly equaled for the magnificence of their carvings and the beauty of their mural decorations from the brushes of the best artists of Japan. Much fine gold was used in the gilding and gems were crushed to make the colors fast.

There is but one unpainted building in the group, and that is a stable, which is a feature common to Shinto shrines. This building is the object of great interest to visitors, as it has the famous panel on which is carved the original of the "three monkeys"—one with his hands over his eyes, another with his hands over his mouth, and the third with his hands over his ears, the meaning being, "See no evil, speak no evil, listen to no evil."

Another interesting structure is the Red Lacquer Bridge, across the rushing River Doiya. Originally the bridge could only be used by the Shogun and a special messenger of the Emperor. Now it is not open to the general public, and I saw no one on it at any time; but priests of the shrines may use it on certain festival occasions.

We took in the great temple and shrines on the second day of our visit to Nikko. The first day we went up the road beside the swift River Daiya as far as the autos could take us. The river tears out the banks very often, and the bed is full of boulders. In fact, it looks in many places like a California hydraulic mine. At the foot of a high mountain we left the machines and took rickshas for a climb of about 5 miles. Each ricksha had two men—one to pull between the thills and the other to push. I never saw such a fine trail anywhere. It averaged 10 feet wide, with neat stone-lined gutters on the inside and careful arrangements for turning off the water. But there had been a big storm the day before, and even this excellent trail had been torn out in three or four places; but, although it was only a few hours they already had repaired the breaks.

The scene from the trail was magnificent. We passed several beautiful waterfalls, and when we had nearly reached the top we could look way back and down below into the Valley of the Daiya. And the air! Exactly like that of the California mountains—cool, bracing, and pure. We stopped at one point where there was a waterfall something like the Multnomah Falls on the great Columbia highway at Portland. But, while very beautiful, there was less water than at Multnomah, and they lack several hundred feet of being as high.

A little farther along we came to a wonderful lake called Chuzenji, in the tops of the mountains, 4,500 feet elevation. A good sized river flows from it that looks like the Truckee, but carries less water. The lake itself is a perfect gem, several miles long, with green mountains rising from its edges. It is full of fish—salmon trout brought from the United States, which thrive wonderfully. There is a hotel and many summer houses. It was nearly dark when our ricksha went down the trail at a trot, the second man with a stout rope acting as a brake.

GARDEN PARTY AT AN ARSENAL PARK.

This afternoon was spent in visiting the wonderfully interesting shops of Tokyo and sightseeing, until 4 o'clock, when a garden party was given at a famous old garden and park ad-

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joining and attached to a great arsenal. The hosts were the Japan Society of America and Japan, which society has a large organization in New York and in some other cities in America. Naturally its membership consists largely of Japanese who have been in America, either as students, merchants, or in other capacities, and Americans who have been in Japan. There were several hundred ladies and gentlemen at this party, both Japanese and American. This is one of those wonderful gardens or parks such as I have heretofore described, with great trees, lawns like meadows, running waters, meandering graveled or stone-paved walks, and every charming effect of artistic landscape gardening. Probably there were close to a thousand people assembled at this garden party, but it would accommodate without crowding several thousand.

THE MAYOR OF TOKYO ENTERTAINS.

The mayor of Tokyo had invited our party to an entertainment this evening at the Hyeno Sei-Koyen, a great café and gardens on the Bund, or banks of the river which runs through the city. In this park are two trees planted by Gen. and Mrs. Grant in 1876. We were received in a large room by the mayor, Viscount Tejiri, and the city officials. Shortly after dark there was a display of quite wonderful fireworks, which were located across the river. The effect of the brilliant and ingenious fireworks was greatly augmented by the reflections on the waters of the river. Additional to jets of multicolored fireballs and rockets, there were set pieces of the Stars and Stripes, the American and Japanese flags crossed, and such words as "Welcome."

After the fireworks we were taken into a large room in the nature of a theater, where an interesting entertainment was given, including Japanese music and dancing. When I speak of dancing it always means that women were the performers, as I do not remember ever to have seen men dancing on the stage in Japan, though I presume that they must dance sometimes. At the side of the drop curtain was a sort of bulletin, announcing what the performance was to be, which read, "Dancing, balancing, and juggles." There was some quite wonderful balancing and "juggles." Altogether the entertainment was unique and most interesting.

SIGHT-SEEING IN TOKYO.

On the following morning, Tuesday, September 7, I went out in a ricksha for a sight-seeing trip through some of the main business streets. This is a good way to see things in a leisurely way, and riding in a ricksha is very comfortable. The ricksha man when he has a passenger is accorded a very fair show on the roadway. He trots along with an American passenger not quite as speedily as he does with a Japanese, as he seems to know that an American will not hurry him up. He emits a sharp "Hi, hi!" to obstructing pedestrians or conductors of other vehicles, and, if light, they usually move out of the way. The rates are moderate, but higher in Japan than in China. The first hour in China is about 50 or 60 cents Mexican; in Japan 1 yen 20 sen the first hour, or 60 cents in American money, and less for the second hour and so on.

Later in the day I took a long ride all over the city with Mr. N—— in his machine. We passed the Emperor's Palace, with an ancient high wall, kept in perfect order, with a wide water moat next to the wall, perhaps 100 feet wide. The mortarless masonry in this and other walls, with irregular-shaped blocks of stone, which has retained its place for centuries, is most remarkable. We passed through narrow crowded business streets, as well as broad avenues and airy and well-kept parks. We drove through the wonderful grounds of some private residences. Among these was that of Viscount Shibusawa, who was down town at his office at the time. His majordomo showed us about the grounds, which are very fine; but his house is quite modest and not nearly so grand as those of many who are not so highly esteemed or wealthy. From a round observatory, open at the sides and large enough to accommodate a goodly company, on a hill which overlooks the industrial portion of Tokyo, he pointed out 20 or 30 high chimneys of great manufacturing plants, all belching forth black smoke, and said: "When Viscount Shibusawa commenced his work in this city there was but one chimney, where you now see all those. It was Viscount Shibusawa who gave the start to all of these great works. He thus gave employment to many thousands, and made this great city what it is to-day. Those smoking chimneys will be his monuments. He has preferred them to a grand house."

AMERICAN COLLEGE ALUMNI GARDEN PARTY.

At 2 o'clock this afternoon our entire party went out into the edge of Tokyo, or just outside the city, to the residence of Mr. Hyashi, who manages the Imperial Hotel, to a garden party given by Japanese alumni of American colleges and universities.

Nearly every well-known college was represented among the hosts. Mr. Hyashi has quite a princely estate, much of it devoted to raising crops. He pointed out that no houses but his own could be seen, the trees along the borders hiding houses in the distance. The hosts numbered 200 or 300, and they had erected large tents for all sorts of stunts.

On Wednesday morning, September 8, the forenoon was clear, and we had another opportunity of looking around this interesting city of Tokyo. This is in the richest and most densely populated part of Japan, and while the city alone has a population of nearly 3,000,000 people, the district about Tokyo has about 5,000,000. The city necessarily spreads over a great extent of territory, as the houses are for the most part but two stories in height. Universally, almost, the roofs of the houses are tiled with a grayish-black tiling. There are many canals running through the city and through the country outside.

THE PAN-PACIFIC UNION.

At 1.30 we all attended a meeting in advocacy of the Pan-Pacific Union, the organizer of which, Alexander Hume Ford, of Honolulu, had been with our party from the time that we were at Honolulu. The meeting was held at the Peers' Club, on the grounds of the Imperial Diet. The object is to organize the nations bordering on the Pacific so far as to foster mutual interests, correct international misunderstandings, and promote peace. There was a remarkable representation of men of influence in their respective countries at this luncheon, from Japan, China, Mexico, and the United States. The addresses all bore upon the subject of peace.

THE Y. M. C. A. IN THE ORIENT.

Throughout both Japan and China we found the Y. M. C. A. very strong and efficient. They are doing a great deal for America, and are served by a splendid force of young men, both native and American. Here in Tokyo they have their own building, well fitted up with gymnasium as well as other equipment, and we were invited to spend an hour there between 4 and 5 o'clock, which we did.

A lady of our party was much pleased to meet here two Japanese ladies who, as girls, had been fellow students with her at Holyoke, Mass. I had a talk with a Japanese gentleman in native costume who is a strong financial pillar of the Y. M. C. A., who had been to Los Angeles several times. He—Mr. Ito—is one of the leading oil producers of Japan, and I found that there is quite a healthy oil development in Japan. He had visited California and other oil-producing States to observe oil methods and conditions.

A BIG COMMERCIAL ORGANIZATION GIVES A JAPANESE THEATRICAL ENTERTAINMENT AND DINNER.

This evening we attended an elaborate entertainment given in honor of the congressional party, by one of the large commercial organizations of Tokyo, the Commercial Association of Nishonbashi. Tokyo is divided into districts, and Nishonbashi is one of them. They are larger than wards, and business cards bear the name of the district as part of the address. The Commercial Association is a sort of chamber of commerce. Nishonbashi was evidently an important section, and the entertainment was on a broad and generous scale.

After a reception by the association's officers to our entire party, we were ushered into a theater, which was a part of the Fuquiro restaurant Yamokura, where we found ourselves and where, on a good sized stage we were shown some typical Japanese classical dancing, with Japanese music. There was one historical dance, in which the costumes were very rich and the dancing very dignified and decorous. In fact, that will describe most Japanese dancing. This was followed by a dance with a little more action, in fact, I believe it is considered the acme of light-heartedness, in which about a dozen geisha girls participated.

Then followed a Japanese dinner, but with the important modification that the guests sat in chairs at the table, which ran along three sides of a large room. The same geisha girls who had taken part in the dances, and many others waited upon the tables from the inside of the quadrangle. The menu was made up of regular Japanese food, including slices of uncooked fish, and served in the Japanese way on little tables placed on the big table. It was a great novelty to the ladies of our party, but there were few who ventured to test the raw fish.

JAPAN'S STATE DEPARTMENT GIVES A LUNCHEON.

On Thursday, September 9, we were to go to Yokohama in response to two invitations, but before going, at 12.30, the Members of Congress only attended a state luncheon, given by Premier Hara at the Japanese Foreign Office. There was nothing in the foreign office or at the table that was in the least ostentatious or gaudy.

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Those present were the premier and all the members of the Japanese ministry, including ministers of war, navy, railways, communications, education, and all the others. They were all middle-aged men of quiet but cordial demeanor, and they, too, left an impression of solidity and ability. The minister of education, Mr. Tokugoro Nakahashi, was one of the Japanese commercial commissioners of 1909.

While it was not at all a cold, chilly party, very sensibly I thought, no speeches were made.

While we were at lunch a noted Japanese artist was engaged in the premier's office in painting favors, which were to be presented to the members of our party as souvenirs. We saw him at work later, and he did it with incredible swiftness and with a few touches of the brush.

After the luncheon the party all left for Yokohama in special cars to meet their engagements there.

The run takes about an hour, and upon our arrival we were taken from the railway station to the city hall, or Kaikwan, as it is called, where a reception and entertainment were given from 4 to 7 o'clock.

The American Association of Yokohama is a live body of men, and we enjoyed an enthusiastic meeting with our own countrymen again, where no interpreting was necessary. There are several hundred bright young American business men in Yokohama of the same superior character that we had found in other oriental cities.

They wished to tell us about some of the difficulties that they labor under in these countries, which could be remedied by legislation. They had four speakers, who presented briefly and concisely four such subjects. We had but one or two speakers, who promised them that we would endeavor to get our laws as they affected our nationals in foreign lands into such shape that they would have a fair chance with their competitors from foreign countries. Congressman HARDY, of Texas, made a ringing patriotic speech.

In the evening our Japanese welcoming committee—Count Terashima, Barou Kanda, Mr. Haguchi, Mr. Tanaka, and Mr. Kakezawa—gave the party another Japanese dinner. As some of our party had something to say about the Japanese immigration question, I explained the subject from the California standpoint as I understood it. I had already done this to some extent in a conversation with Viscount S——, and I was destined to do it more fully on the following day to some of the leading Japanese statesmen.

"THE CALIFORNIA QUESTION."

Saturday, September 10, had been the day fixed for our departure from Yokohama, but the *Madawaska* did not reach Yokohama until the afternoon of this day and had to put on 2,800 tons of coal for the voyage. As it was raining, this was slow work, and we were told that she would not be made ready to sail before Monday. The morning of this day was devoted to formal good-byes.

Our Japanese welcoming committee had been very careful throughout the three weeks of our visit to introduce no subject of conversation that might be the subject of controversy or inharmony, but "the California question," as it was called, was frequently referred to by others, and the opinions of members of the party, even ladies, was often requested, directly or indirectly. In fact, it was evidently uppermost in the minds of a majority of those we met who considered public affairs at all. The Japan Advertiser, the leading English-language newspaper in Tokyo or Japan, published each day three or four columns of editorial extracts from Japanese papers. Nearly all these extracts indicated considerable editorial ability, and some of them were quite fair. Others, however, in discussing "the California question" were very bitter and either badly informed or purposely untruthful in their statements, all to the detriment of the humanity and good faith of the people of California in particular and of the United States in general. As I was from California, notwithstanding I had so many good personal friends among leading Japanese, I was rather frequently referred to in connection with "the California question," and I finally determined that when the appropriate time came I would give the California side of the question to the best of my ability.

Viscount Shibusawa, Viscount Kaneko, Baron Sakatani, and others wanted to have a meeting, or confidential conference, for a "heart to heart" talk on the subject. I opposed anything in the nature of a formal conference, especially a secret one, on the grounds that we had no authority to represent the American Congress or to make any agreements, and that we ought not to. But whether we did or not, any conference of that sort was sure to be misrepresented. For myself, I was willing to talk to anyone, Japanese or otherwise, and tell them exactly what I thought about any phase of the subject, but I would not go into any conference of any sort, secret or otherwise.

Viscount Shibusawa, however, wanted to talk to us about it, and his secretary told me that it was so much on his mind that he would feel better if he could do so. So he invited the Congressmen to take luncheon with him, Viscount Kaneko, Baron Sakatani, and Dr. Sayda on Saturday.

After the luncheon and we had gone to another room, Viscount Shibusawa, whose remarks were translated into English by his secretary, said that he felt grateful to us for affording him an opportunity to lay before us his views on the questions now pending between the United States and Japan.

He then recounted quite accurately the history of Oriental immigration into the United States—how in the early days of the gold discoveries in California labor was scarce and Chinese labor was obtained from China; how for some years such labor was welcome; how later it became unpopular and the Chinese exclusion laws were enacted by the United States; how the "gentlemen's agreement" was made to prevent Japanese immigration; how laws were passed in California making it illegal for citizens of Japan to acquire real estate in that State. Now, he was disquieted by reports of the efforts to have enacted still more drastic legislation, which would result in the practical confiscation of the property of Japanese in that State and their expulsion with the loss of their property and even life itself. He hoped that something could be done to avert this threatened drastic legislation.

Mr. SMALL made a brief reply, and Mr. HARDY of Texas suggested that Mr. OSBORNE was a Representative from California. He had heard him on another occasion state the California side of the question, and he thought it would be well if he would now speak on the subject.

I had on two previous occasions—once to Viscount Shibusawa personally and once at a Japanese dinner given by the Imperial Diet welcoming committee—touched on the subject, but not covering all its features. As there were now present some of the leading statesmen of Japan, I determined to speak in entire frankness to them, and to make the viewpoint of California as clear as I was able to do. Not only to them but to the eastern Congressmen as well.

The substance of my talk was about like this:

I hesitate to comply with the request to speak on what has been referred to as "the California question," as it may appear ungracious in a guest to present views on an important matter in variance with those of his hosts. But the very importance of the subject may overcome the consideration of courtesy, and in this case I believe that perfect frankness and honesty of statement, with a view to a full understanding of the reasons actuating the people of California, is justified.

In the early days of California, as Viscount Shibusawa has stated, labor was scarce, and coolie labor from China was obtained. For a time it was very welcome, as it filled a pressing want. At that time, and for many years thereafter, there was no immigration from Japan. But in a few years the immigration of Chinese was so great that it became alarming. Shipload after shipload of Chinese came at shortening intervals, until it seemed that the Chinese population of California would exceed that of Americans. Then followed the anti-Chinese agitation, resulting finally in the enactment by the American Congress of the Chinese exclusion laws, of the wisdom and justice of which, personally, I entertained no doubt. The immigration of Japanese in appreciable numbers did not commence until about 20 years ago, and it attracted no public attention until considerably later than that. When it was proposed to extend the law excluding Chinese laborers to Japanese laborers, Japan had protested, and in lieu of such a law the so-called "gentlemen's agreement" was entered into, under the terms of which the emigration of Japanese labor to the United States was guaranteed to cease—to be prevented by the Japanese Government. It was the contention of California that the agreement had not been lived up to, especially in recent years; that there had been a marked increase in Japanese population in California was quite obvious. The census recently taken would give the facts relative to this contention in a short time.

As to the treatment accorded to Japanese in California, I am unable to understand the newspaper and other references to ill treatment. The county of Los Angeles, in which I reside, doubtless has a greater number of Japanese residents than any other county in the United States. I have some acquaintance with the leading Japanese, and in my personal experience I have never known of a case of ill treatment. If there were such cases I am sure that they would be brought to my attention by the Japanese themselves. We have in Los Angeles County several thousand Japanese, and I doubt if there is an equal number of Japanese anywhere, not excepting Japan, that are better treated, more prosperous, or more happy.

The question in California is not one of relative superiority of races. Superiority or inferiority of race is not involved or considered. The question is one of difference—radical difference. Japanese are brought up in different environments, different methods of life, different ideals. They do not assimilate with American people, but are what we call "clanish." I do not state that as a fault but as a fact, naturally following the differences that I have mentioned. Immigrants from European countries soon become assimilated with the American people and interested members of the communities in which they live, and the accumulations of their industry go to increase the resources of the community. Not so the Japanese. They associate with each other, and to but a limited extent with their American neighbors. Their hearts and their hopes are in this beautiful country—their native land. When they have accumulated enough money to return with a competence they do return and remove their savings to this land instead of adding it to American resources. So, economically they are to that extent a drain upon our country.

Neighbors are not desirable neighbors unless they are neighborly, and do the social services to each other that are common to an ideal neighborhood. People whose language and methods of life are foreign

and not understandable are not desirable neighbors. In small numbers they are not specially objectionable, but in large numbers they may change the community from a desirable one into one that is positively undesirable, and which Americans seeking places for homes will avoid. It is these indisputable facts that led to the enactment of the California law forbidding Japanese ownership of real estate.

The methods pursued by Japanese in California were about as follows: A Japanese of sufficient means would buy a ranch or farm in the midst of some rich and prosperous agricultural district, generally where fruits are specially prosperous. Soon another Japanese would buy a ranch adjoining and then another and another, until there was a considerable Japanese colony. Japanese stores would appear in the adjoining town or village. The schools would be partially filled with Japanese children, and in many ways the community would take on the appearance of a Japanese community. Adjoining American landowners would be dissatisfied with the conditions and sell out and go elsewhere—and sell at a low figure to other Japanese. Thus the value of real property was affected detrimentally. The further this process went the faster it grew, until some very rich fruit-growing sections of California passed into the ownership of foreigners, who could not even vote on questions of local government. One such community I can name—that of Florin, about 20 miles south of Sacramento—which has become nearly as distinct a Japanese community as though it were situated 20 miles from this city of Tokyo. This is not an isolated case, but it is perhaps the most notable one. California people, observing this process of evolution from American to Japanese communities see no reason why the same process if unchecked may not operate in a more sweeping way and the entire State come under the same alien control. It is these conditions that brought about the anti-Japanese landowning laws.

When Japan came into the family of nations in the early fifties, her statesmen, fearing that one of the dangers to your country was that it should in some way come under foreign domination, enacted laws that rendered it impossible for Americans and all foreigners to obtain legal title to real estate in Japan. That law, which is a wise one, is in effect to-day, and I nor any other American can legally hold title to an acre of land in Japan. It is true that you have a long-time leasing law, but again wisely your limitations upon its exercise are so stringent that it is nearly impossible for a foreigner to enjoy its advantages. Your nation was entirely within its rights and just discretion in enacting such a law. A nation has the same natural right to say who shall and who shall not own the soil within its boundaries that the head of a family has to say who shall and who shall not come within his family circle. His reasons for so doing are a matter for his own judgment, the validity of which is not to be determined by others. The people of California, which is a sovereign State of the American Union, have the same right in this regard as the people of Japan have. The question is not one of prejudice, but it is economic.

But these laws, regarded by a majority of the people of California as necessary and justifiable, were evaded by some of your countrymen among us in two ways.

First, Japanese who could not hold legal title to land, by forming themselves into a corporation under the corporation laws, could as stockholders in the corporation, do so—and hundreds of these incorporations were formed in the State, and purchases of land went on about as before the law was enacted.

Second, Japanese children born in the United States, notwithstanding their parents are not and never will be citizens, become American citizens, under the provisions of the American Constitution. As citizens they can, through the agency of legal guardians, hold property. The California courts have been crowded with applications for guardianship of such infants for the purpose of making purchases of real estate in their name, thus evading the intent of the law.

There is also what is known as the "picture bride" phase of the subject. A young Japanese laborer in the United States, unmarried, desires a wife and family. He sends to some agency in Japan, the exact nature of which I do not know, and informs the agency of his desire. A number of photographs are sent him of young Japanese women who are subject to their order. From these photographs he selects one that best pleases him, and the young woman is shipped from Japan to the United States. He meets her and they are married. Often she works on the farm or in the field like any other laborer. Children born of such marriages, under the constitutional provision that I have mentioned, become citizens of the United States, and may, under legal guardianship, hold real estate; many in California, born in these conditions, do so hold real estate.

I am not fully informed as to the details of the proposed referendum on this subject to be voted upon at the election in November, as it has been presented since my departure from the United States, but I presume that it is intended to fill the gaps through which the present anti-Japanese land-owning law is evaded in the ways that I have described. In the interest of a long-continued friendship between Japan and America, I believe that this law should be made effective and that Japanese immigration should cease. It should not be left open as a cause for irritation.

As to the charge that the legislation proposed will result in confiscation of the property of Japanese, I will say that I would certainly not approve legislation that would have that effect, and no honest men could. But there is a clause in the Constitution of the United States, as there is in the constitution of California, that no resident of the Nation or State can be deprived of property without just compensation and without due process of law. If the proposed California legislation should justify the interpretation which it had been given in Japan, which I greatly doubt, under the constitutional provisions that I have mentioned, the courts would undoubtedly nullify it.

I ask you to remember that our country is not free from very serious problems. Our country is called the "melting pot," upon the theory that all races and all nationalities melt into a homogeneous nationality under our system and come out Americans. Of late we have been learning that this is not altogether true. We have taken into our political system an enormous percentage of foreigners, and many of them do not "melt" and become Americans. They remain an undigested mass in the stomach of our political system, causing many troubles. Many of our statesmen favor an entire cessation of all foreign immigration for a period of years, until we shall at least catch up with our digesting process, instead of going on and taking in new foreign material.

Remember also that in some parts of America we have race questions of the utmost seriousness, which frequently manifest themselves in the ways that we all deeply regret. We do not desire to add other race problems to these that we already have, and think it better to head them off before they have become serious. In this way we believe that

we will best serve the cause of peace and friendship between Japan and America.

In thus frankly setting forth the viewpoint of California on this question, as I understand it, I trust that I have not overstepped the lines of courtesy, as I highly value the esteem and friendship of the eminent citizens and statesmen of Japan here assembled.

I was thanked for making the statement that I had made and for its fair tone, but no reply was attempted to be made to the argument in favor of the California view that the statement itself carried. In talking with Viscount Shibusawa, when he called on me at the Imperial Hotel two or three days before, I had gone over this same ground, but not quite so fully. I also made one other suggestion to him, which I did not repeat at this time, as it did not specially apply to the California situation. Mr. SMALL referred to the same matter in his talk, preceding mine. I said to the viscount:

There is one other matter of which I should speak. We of the United States who have some familiarity with Japan know, or think we know, that you and those who act with you favor peace; that your desires are to build up the commerce and industries of your country, to maintain friendly relations with America and other nations, and to foster the arts of peace, that your country may become strong and your people enjoy the fruits of peace. But we also have the idea that, although the element of which you are a leader control the civil government, there is another strong element in the Government in Japan that has quite different ideals, and that this other element in the final analysis has the greater power and controls the actions of your Government. I refer to the military power. We have the idea that the military powers frequently take vital steps in Japan's relations with foreign powers that you and your friends would not yourselves initiate or favor, and that they commit you to harsh and repugnant foreign policies, and having committed Japan they leave you to explain such actions as best you can; in other words, that your military leaders act independently of the civil government and entirely outside their control.

I then told him how in our Government in times of peace Congress, representing the civil authority, always had control of the military powers through the ability to grant or withhold appropriations of money for its support.

The viscount's reply was that the military power in Japan was steadily waning. In olden times it had been very strong, but of late years it had been steadily decreasing. He did not, however, say that I was positively mistaken.

One other thing that I told him was about the "picture brides" in California. In reply I was told that this practice had been stopped since last May, I think.

I made one other talk on this subject at a Japanese dinner, and I have since felt relieved that I unburdened my mind on the subject and in the highest quarters in Japan.

26255—21229

The Japanese gentlemen received my talk without apparent annoyance or resentment, and were very cordial in bidding us good-bye.

A VISIT TO KAMAKURA—ANOTHER GIANT BUDDHA.

On the morning of September 12 I went to Kamakura, which about a 2-hours' ride by rail from Tokyo, on the seashore. It is a wonderfully picturesque old place, with many ancient shrines and temples, many modern villas of Japanese noblemen, and an imperial summer residence. In the thirteenth and fourteenth centuries this place was the capital of the Empire.

Another of the three giant Buddhas, or Daibutsus, of Japan, and second in size to that at Nara, is located here. This one is 50 feet in height and 3½ feet less than the one at Nara, but appears smaller. It stands in the open air and on a granite pedestal, and with a background of fine old cryptomeria trees. The eyes, which are each 4 feet across, are said to be of pure gold. The casting was made in 1252, nearly 700 years ago, and it has been visited by millions of pilgrims.

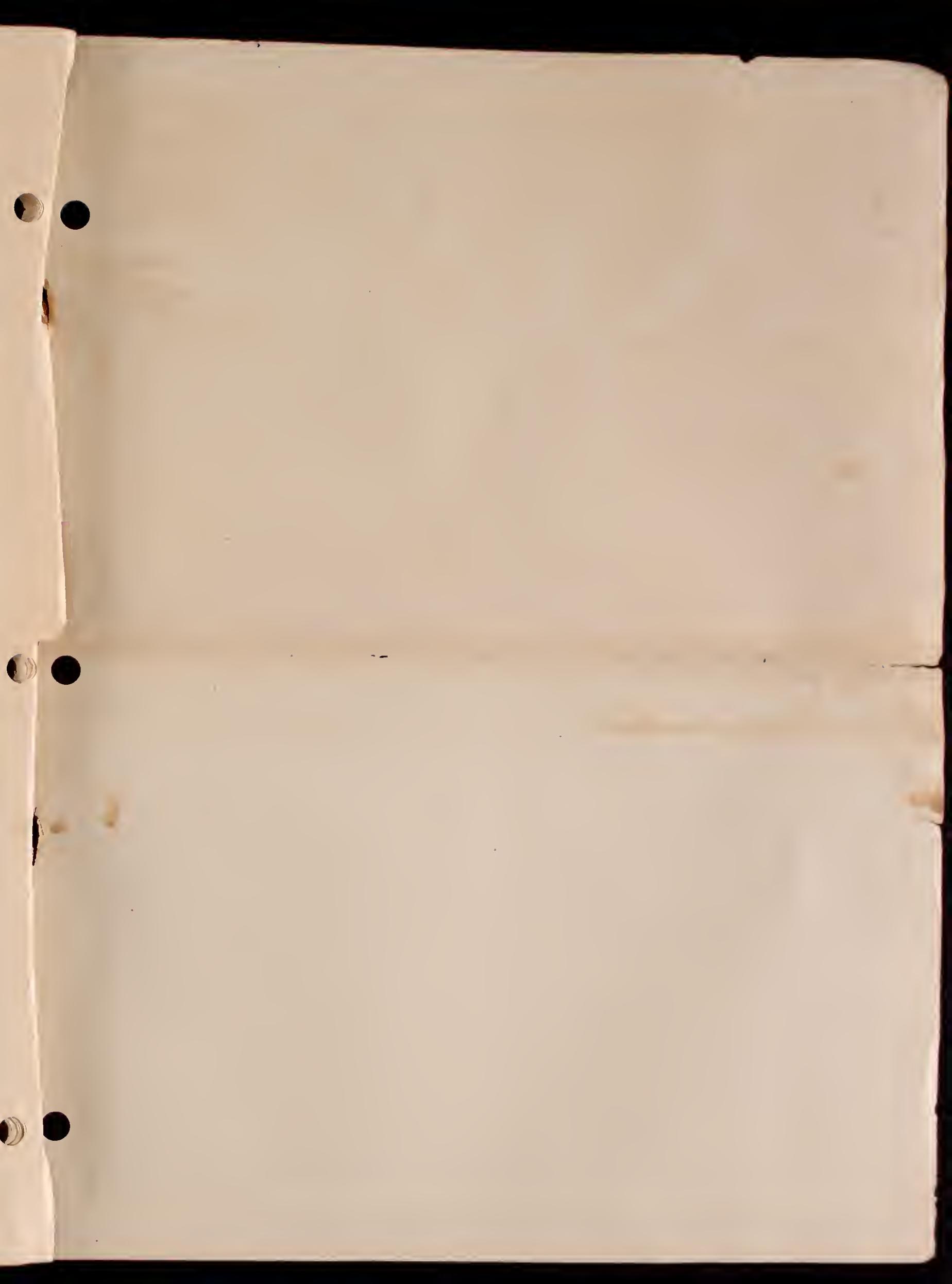
Another of the sights of Kamakura is the great Hachiman Shrine, one of the most imposing in Japan. The site of the present shrine has been occupied as a shrine for centuries, but the present structure is quite modern—only about 100 years old.

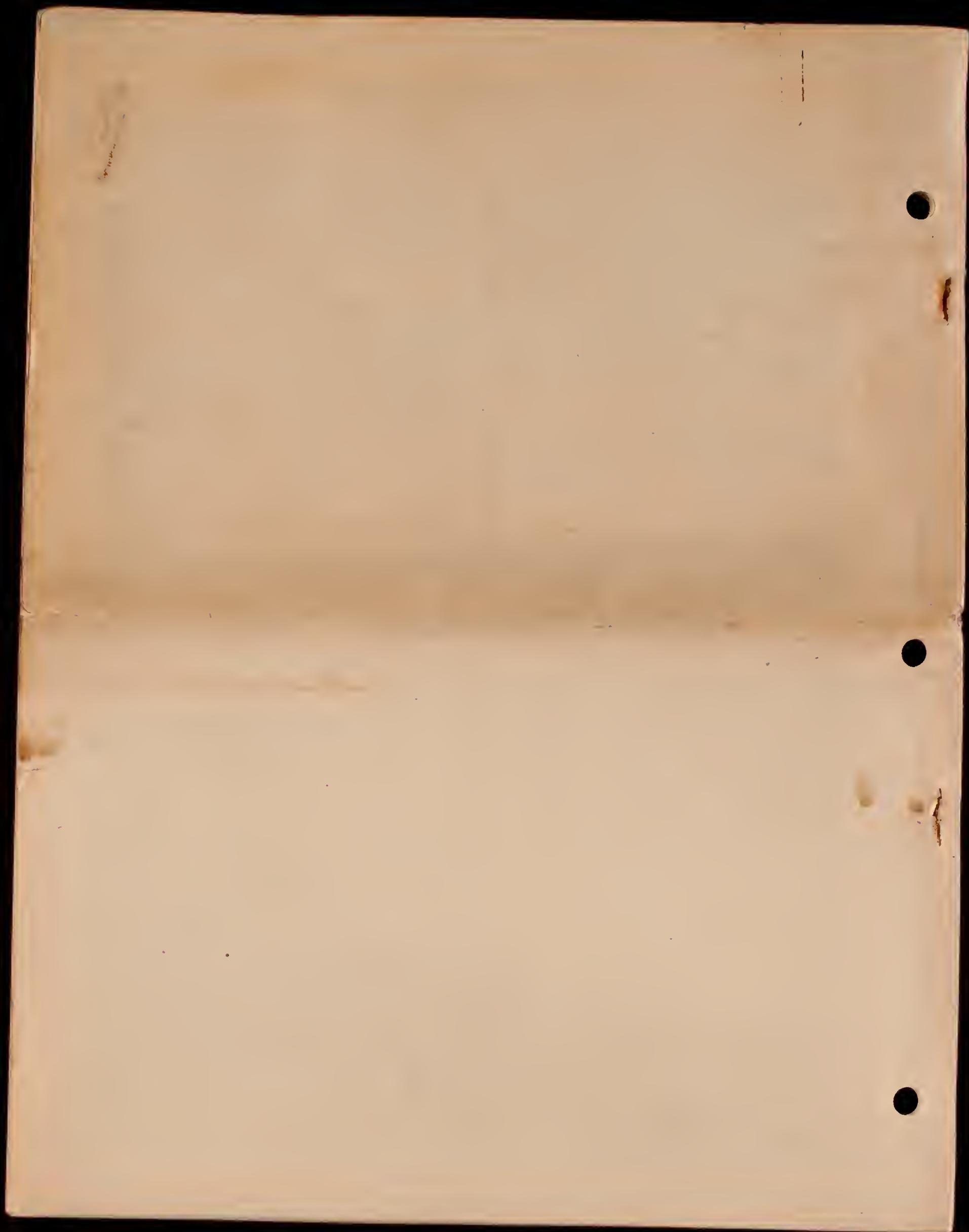
WE SAIL FOR HOME.

Word was passed around on Sunday evening to the few left at the Imperial Hotel that the *Madawaska* was to sail from Yokohama at 4 o'clock on the following day, Monday, September 13, and that a special train would take us over to Yokohama, leaving at 10 a. m. The Japanese welcoming committee went with us, and many others were at the station to say good-by and to bid us "bon voyage."

On our arrival at Yokohama we went direct to the *Madawaska*, which was lying at the dock with steam up, to see our luggage aboard and to locate ourselves in our assigned rooms.

Some of our Japanese friends shed tears on saying good-by. The wharf was crowded with Americans and Japanese as the steamer rather quickly cleared the wharf, turned around, and started out of the harbor—a very busy one, with lots of shipping. Soon we were out in the bay, with many attractive islands to our right and left. It was about dark when we passed out of Tokyo Bay into the open ocean, and our last glimpse shoreward showed the fading lights of several busy towns of a very wonderful and interesting country.





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To my mind such instances present international questions, under international treaties, that makes the Korean case an international one to be recognized by all nations if treaty obligations are to be of any binding force.

TREATIES FORCED ON KOREA IN FIRST INSTANCE INCREASE MORAL OBLIGATIONS OF OTHER POWERS

You will recall in reading the history of Korea that at the close of the so-called Hideyoshi invasions, when Korea drove Japan out (with frightful losses, over one million non-combatants alone being killed), the Korean statesmen of the times determined that the only way to have peace was to absolutely isolate Korea from the rest of the world.

It must be said for the wisdom of their policy of "Korea for Koreans," in the most literal sense, Korea did have profound peace for four centuries and became known as the "Hermit Kingdom" and the "Land of the Morning Calm."

With this period of four hundred years of peace behind them and as the result of this policy inaugurated by their ancestors, the Korean statesmen of the old regime fought with all the determination and influence at their command against the modern policy of the "open door."

There were repeated and ineffectual attempts to establish the "open door" in Korea from 1866 to 1882. During that time expedition after expedition was repulsed, sent by Germany, France and other countries. France sent three war vessels and several thousand troops. The United States made five attempts, finally succeeding, not by force, but through persuasion and diplomatic means.

I recall these events to emphasize that the treaties of amity and commerce with Korea, made by the several principal powers after the driving in of the entering wedge by the United States, were not in the first instance readily and willingly made by Korea. They were in a sense forced upon her against the will of her statesmen, who saw in them the possibilities of strife and contention.

Under these circumstances how can other nations deny to Korea the fulfillment of their obligations to at least use their "good offices" to prevent the oppression that undeniably and admittedly exist?

OTHER NATIONS DID FULFILL THEIR OBLIGATIONS UP TO 1905

Koreans freely and gratefully admit that for a period of over twenty years, up to 1905, the powers did live up to their treaty obligations. In many instances they did interpose to protect the interests of Korea. Ex-Secretary of State John W. Foster is authority for the fact that the United States saw to it that there was written into the Treaty of Shimoneski, in 1895, between China and Japan, a clause definitely recognizing the ter-

ritorial integrity and independence of Korea. The State Department of the United States denied claims of suzerainty over Korea, made by China. Russia stepped in to force Japan in 1898 to desist, temporarily at least, in her oppression and there were other instances of more or less importance, needless to cite, in which the powers intervened with their "good offices."

However, all of this active and aggressive support ceased in 1905, and the cessation was brought about by the deceit and intrigue of Japan. Korea believes that when this is known and realized, when the truth stands out before the world, with Japanese perfidy and diplomatic infamy revealed the powers will again consider it their duty to comply with their treaty obligations just as they did so willingly and effectively prior to 1905.

JAPAN MISINFORMED THE WORLD IN 1905

Japan gave out to the world in 1905 that its protectorate over Korea was with the consent of the people of Korea and of the royal house. At the time this statement was accepted by the powers as being true. Yet how absurd as time reveals the facts, and as the nations get a clearer focus!

The people of Korea and Japan had already been traditional enemies for centuries, being of an entirely different mental, moral, temperamental, racial, and even physical make up. As late as 1884 it will be remembered that the people of Korea, in spite of restraint and protest from their own official government, so hated and resented the presence of even Japanese diplomatic representatives that they burned the Japanese legation and drove them out. Of course when one knows the facts it is preposterous to think that these same people welcomed their hated enemies as guardians and protectors.

Equally impossible is the statement that the royal house of Korea consented to and welcomed the protectorate. Can any member of the royal house ever forget what has happened to its remaining members through Japanese perfidy and downright cold-blooded murder?

Can they forget the brutal horrible murder of their beloved Queen Min, together with the murder of two officers of her guard and of two of her ladies in waiting, who had heroically sought to impersonate her that she might be saved?

Can they forget that at the farcical trial of the Japanese Minister to Korea (Viscount Miura) for this horrible murder and conspiracy, practically the only defense interposed was, to use the language of his own attorney, Mr. Masujima:

"Whatever may be thought by weaker minds, the result of the emuete has been most happy for the peace and progress of the world. . . . The Queen was Korean at heart. . . . The promise of foreign assistance to her was inciting and dangerous. . . . The emuete crushed the mischief, and the Japanese Minister

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It is unnecessary for me to go into the details of how the Japanese did go through the ceremony of crowning this "Puppet Emperor." The distressing spectacle has been related and is known to the world. The Japanese then published whatever edicts they willed, claiming they were the acts of the Emperor. They may have attempted a paper record, but the incompetent instrument which they used is still alive, a distressing, though convincing exhibit, of its fraud and illegality.

So much for the situation as it appears through the relations with the royal house of Korea. But what of the people themselves?

JAPANESE OPPRESSION

I will not burden you with the recital of facts which you already know or that you can ascertain from the reports in the State Department, and in those that are already on file with the Foreign Relations Committee. Suffice to say, in support of the thread of this presentation of the case, the atrocities committed by Japan in Korea are almost beyond belief.

During Japanese domination in Korea, in the period from 1913 to 1920, the Japanese have "convicted" 616,839 Koreans, and all but five per cent. have been for "political" offenses. It requires deliberate thought to comprehend that one out of every thirty Koreans in the entire country, including men, women and children, have been "convicted" at sometime during this seven-year period.

Now try to comprehend this as happening in this enlightened age of ours. Over 400,000 of those "convictions" were by "summary judgment"; that is, WITHOUT TRIAL, with no opportunity to get witnesses, or have counsel, and an average of one person accused in an aggregate of two thousand five hundred has "proved his innocence" according to Japanese records. In this glorious free country of our own we must "prove guilt," the accused is presumed to be innocent, but in Korea under Japanese rule the accused is presumed guilty and must "prove his innocence," being deprived of the means of doing even that. We have not reached the limits of possible comprehension; we must still try to realize this, if we can: Of those "convicted" 278,087 were flogged, men, women, boys and girls alike, with an average of ninety blows, with a split bamboo cudgel. This is an average of one out of every sixty-four Koreans in the entire land. Thousands have died from the effects of the flogging; the executioner exhausts himself with ten blows, so that it takes three executioners to administer the daily quota of thirty blows, given in three successive days.

Since the so-called Independence Movement in Korea, in the period of one year from March 1, 1919, to March 1, 1920, 7645 Koreans have

been killed outright, and 45,562 have been wounded by the Japanese police and soldiers, in suppressing passive demonstrations in Korea. The Koreans have been unarmed, and have made no attempt at violence, as is shown by the fact that with all this atrocity, only nine Japanese have been killed and that accidentally.

In one instance the Japanese inveigled fifty-four Koreans into a police enclosure on the excuse of wanting to hear their complaints; when the gates were shut they were deliberately shot down, one by one. In another similar instance they induced Koreans to enter a church, the doors were then locked, the church was set afire and all who attempted to escape were shot down in cold blood. I cannot tell you in detail of all of the massacres of a like character, but I have said enough on the subject of cruelty, injustice and deprivation of personal liberty.

Economically, the oppression has been just as thorough. Practically all of the agricultural lands are now actually owned or "managed" by the Oriental Development Company, a Japan corporation, organized for the boldly asserted purpose of "exploiting Korea," and this is one instance where a corporation has lived up to its charter powers. It has obtained possessions of all of its lands through fraudulent exercise of water rights, through tricks of all kinds, through oppression, and even by means of actual force. The railroads of Korea were seized and the telephone and telegraph lines were taken over without a single cent of compensation to Korea, although the money for extensions and betterments are freely charged to Korea as a part of its national debt. Japanese fishermen are given the preference and have police protection against Koreans; it is the same with the merchants and traders. The entire foreign trade of the country is in the hands of Japanese shipping and her coal mines, water works, and salt works have all been taken over by the Government of Japan.

JAPANESE IMPROVEMENTS, WHO PAYS?

Japan boasts of the improvements that she has made in Korea for roads, water works, streets, bridges, harbors, and railway extensions, and proudly advertises that she has spent \$67,000,000 for these purposes. But has *she* spent the money? Laying aside the fact that all of these improvements have been of a military character in order to make Korea a better military way for continental conquests, we still have the right to ask: What about the \$54,000,000 of national debt Japan has saddled on to Korea, and what about the extra \$64,000,000 in taxes that she has collected out of Korea, over Korea's normal tax? These two items are a total of \$118,000,000, almost twice the amount of her boasted "improvements," even if the improvements cost what Japan says they did. Korea had no national

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been killed outright, and 45,562 have been wounded by the Japanese police and soldiers, in suppressing passive demonstrations in Korea. The Koreans have been unarmed, and have made no attempt at violence, as is shown by the fact that with all this atrocity, only nine Japanese have been killed and that accidentally.

In one instance the Japanese inveigled fifty-four Koreans into a police enclosure on the excuse of wanting to hear their complaints; when the gates were shut they were deliberately shot down, one by one. In another similar instance they induced Koreans to enter a church, the doors were then locked, the church was set afire and all who attempted to escape were shot down in cold blood. I cannot tell you in detail of all of the massacres of a like character, but I have said enough on the subject of cruelty, injustice and deprivation of personal liberty.

Economically, the oppression has been just as thorough. Practically all of the agricultural lands are now actually owned or "managed" by the Oriental Development Company, a Japan corporation, organized for the boldly asserted purpose of "exploiting Korea," and this is one instance where a corporation has lived up to its charter powers. It has obtained possessions of all of its lands through fraudulent exercise of water rights, through tricks of all kinds, through oppression, and even by means of actual force. The railroads of Korea were seized and the telephone and telegraph lines were taken over without a single cent of compensation to Korea, although the money for extensions and betterments are freely charged to Korea as a part of its national debt. Japanese fishermen are given the preference and have police protection against Koreans; it is the same with the merchants and traders. The entire foreign trade of the country is in the hands of Japanese shipping and her coal mines, water works, and salt works have all been taken over by the Government of Japan.

JAPANESE IMPROVEMENTS, WHO PAYS?

Japan boasts of the improvements that she has made in Korea for roads, water works, streets, bridges, harbors, and railway extensions, and proudly advertises that she has spent \$67,000,000 for these purposes. But has *she* spent the money? Laying aside the fact that all of these improvements have been of a military character in order to make Korea a better military way for continental conquests, we still have the right to ask: What about the \$54,000,000 of national debt Japan has saddled on to Korea, and what about the extra \$64,000,000 in taxes that she has collected out of Korea, over Korea's normal tax? These two items are a total of \$118,000,000, almost twice the amount of her boasted "improvements," even if the improvements cost what Japan says they did. Korea had no national

cases. The latest case is our recognition of Czecho-Slovakia. First we recognized the belligerency in these words, on September 3, 1918: "The Government of the United States recognizes that a state of belligerency exists between Czecho-Slovakia, thus organized, and the German and Austria-Hungary Empires."

At the time this belligerency was recognized by the United States there was not a single member of the "National Council of Czecho-Slovakia" in the country of Czecho-Slovakia. Mr. Masaryk was in Washington, Mr. Stefanik was in Vladivostok, Mr. Benes was in Paris, other members were in London, or in Italy and the National Council did not have physical possession of a single foot of territory in the country itself. The people, however, had organized and had elected and selected this "National Council" to act as their Provisional Government. The United States being convinced of that fact, that is that the "National Council" did in fact represent the people of the country, recognized their belligerency as "*Czecho-Slovakia thus organized.*" Later, the circumstances having warranted it, in November the United States extended full recognition.

These are my personal suggestions, and thanking you in advance for your patient consideration of the case of Korea, I am,

Respectfully yours,

PHILIP JAISOHN.

THE FRIENDS OF KOREA IN THE UNITED KINGDOM

In one of our previous numbers we stated that a large number of British people had taken a deep interest in Korea since the publication of the book, *Korea's Fight for Freedom*, by F. A. McKenzie, and that a League of the Friends of Korea was to be organized in London. On October 26th a meeting was held in the House of Commons and the organization of the league perfected.

The following is the stenographic record of the meeting, which is very gratifying to the Friends of Korea in America:

Report of the League of the Friends of Korea, Held in the House of Commons, London, October 26, 1920:

The League of the Friends of Korea in Great Britain was formed at a meeting in a committee room of the House of Commons in London on Tuesday, October 26th, 1920. The chair was taken by Sir Robert Newman, Bart, M.P., who in his opening speech said:

"As you know, we are here this afternoon really for the purpose of considering what we can do to help Korea in her struggle to obtain freedom and justice. We all admit that we are in a very delicate position because

the whole question is so interwoven with our relations with Japan, and Japan was one of our first Allies during the war and is our Ally at this moment.

"At the same time we have to do our duty to the world. We are placed in a unique position, for we—our nation—were consenting parties to the annexation of Korea by Japan. We are not hostile to Japan. What we want to see is that the freedom and justice that we as a nation enjoy ourselves should, as far as possible, be enjoyed by the Koreans.

"The British nation has always stood firm for liberty, freedom and fair play."

Sir Robert Newman then called on Mr. F. A. McKenzie to state the case for the formation of the League.

Mr. F. A. McKenzie in the course of his speech described the conditions of the Korean people under the Japanese administration from 1904 to the present day. He said:

"We are proposing to establish this afternoon the League of the Friends of Korea in Great Britain, because the situation of Korea today has a claim on our Christian sympathy, our humanity and our sense of patriotic duty. It is a momentous thing that a League such as this should be launched within the walls of the British House of Commons. We are not actuated by political aims nor dominated by an anti-Japanese spirit. We believe that the course we advocate will, if adopted, benefit in the end not only the people of Korea, but Japan itself.

"To interfere in the internal affairs of another country, particularly of an allied country, is an extraordinary thing that could only be justified by extraordinary circumstances. Do such extraordinary circumstances exist in the case of Korea? I claim that they do.

"When Japan first acquired ascendancy over Korea in 1904 practically every white man there sympathized with her. We believed that she would reform the old government, sweep away old injustices and bring justice to the common people. Within a few months our appreciation had become alarm; our admiration had turned to anger and our delight to disgust. Why? Because we discovered that, bad as the old regime was, the tyranny that was succeeding it was infinitely worse."

Mr. McKenzie went on to describe the flood of uncontrolled immigration in 1904, the arrival of the pimps and the morphia sellers, the brutalities and injustices which marked the beginning of the Japanese rule. This was followed by a more subtle campaign, the deliberate attempt to despoil the nation, and to turn the Koreans into a slave people.

"The fundamental blunder of the Japanese was their policy of assimilation. To support it Korean land was appropriated for Japanese settlers, involving the forcing of over a million Koreans into Manchuria; the Japanese language was substituted for Korean in courts of justice, the natural wealth of the land was taken, and liberty of speech, press and person ended. Police rule was supreme. The law of the double spliced bamboo—under which men were flogged by the police sometimes to death, at will, without real trial—prevailed.

"The determination of the Japanese to crush out liberty led to a campaign against Christian churches, which found its tragic sequel in the Conspiracy Trial, with its tale of torture of innocent men.

"The very severity of this tyranny welded the Koreans into one people as never before. They were started into action by President Wilson's declaration that the League of Nations was to be formed which should secure justice for the smaller and weaker nations of the world. The Koreans made their great pacific protest—one of the most remarkable and heroic protests known in the history of the world. Japan retorted with a brutality which forced even the British Government, Ally though it was, repeatedly to make urgent representations against the methods employed and against the torture of political prisoners.

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"I do hope that this League will gain strength and go forward in its work."

The resolution was carried unanimously.

Mr. H. M. Gooch, Secretary of the World's Evangelical Alliance, begged leave to speak.

"I am in the fullest sympathy," said he, "with Korea, but I am in possession of information that makes it plain that there is another side to this. We have every reason as citizens who love fair play to do our best in the cause of Korea, particularly in the reform with regard to religious liberty. If some of the statements that have been made come out, particularly with regard to Japan, a movement in Japan may develop and close down religious liberty in Korea and re-introduce the military system. I make these remarks as one who is interested in this movement and is friendly to the meeting and friendly to the whole subject but who sees that there are great dangers ahead and thinks that it is wise to have regard to the dangers as well as the hope."

Mr. Lyle Samuel: Mr. Gooch's remarks confirm what I have said. Could anything be more contemptible than a nation which would behave as he says there are fears of Japan behaving? Nothing could be more contemptible than a nation which only stops doing wrong when it finds it will do itself harm.

The Rev. J. A. Douglas, Vicar of St. Luke's, Camberwell, said: "I have the privilege to move the appointment of the following officers who will be charged with doing that which every speaker desires to be done:

Chairman, Sir Robert Newman, Bart., M. P.

Honorary Secretary, Mr. W. Llewellyn Williams.

Honorary Treasurer, Mr. W. Hislop, Honorary Secretary of the Anglo-French Society in London.

Members of Committee, Lieut. Colonel John Ward, M. P.; Lieut. Colonel T. H. Parry, M. P., D. S. O.; Mr. J. F. Green, Dr. Scott Lidgett, The Rev. J. A. Douglas, Mr. F. A. McKenzie and The Rev. Bernard Snell.

Mr. Silas Hocking, the well-known novelist, seconded the resolution in a witty speech.

The Rev. J. A. Douglas said he heartily supported the League. What was wanted was to touch the conscience of Japan. By propaganda we could stir up public opinion and stir up the public conscience.

Mr. A. J. Penny said:

"I did not expect to be called upon to support the motion, but I feel it is of great importance that something should be done. I endorse all that has been said, that we should endeavor to rouse the conscience of the British people. I am an optimist and I believe that the light of a new day is coming over the hills. And I support with all my heart the movement that has been started and I feel that, as lovers of liberty, we are doing the right thing. These horrors that have been described to us this afternoon have been known in an indistinct way for a long time. Our effort will be to make them known in this country. But we want definite information which we can pass on to others. Could the Secretary let us have any useful information he can on this?"

Mr. W. Llewellyn William: "Steps are being taken to make it known to the League of Nations. Our difficulty is, we cannot control the press, and while Japan is an Ally the press is against us. If we could establish in some way the right of Korea to go to the League of Nations we might work up an interest in this country to do this."

Dr. John Clifford: "Korea has at present, I suppose, no right of this kind. What we have to do is to get some right of that sort made."

Mr. E. K. Whang: "The League of Nations Union met a week ago at Milan. I was a delegate but could not go myself, so I sent a friend. He proposed a resolution, framed by the Korean League of Nations Union. The chairman read this, whereupon the Japanese delegate got

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"It is a happy hour for me to hear the sympathetic words uttered by you all. I am very grateful to see you gathered in this historic home of freedom to advance the cause of justice. I am quite sure that in doing this you are living up to the great traditions of England. Korea has found friends in you here today, and it is very fortunate for Korea.

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"Ever since the treaty of amity between Great Britain and Korea in 1883 we have been very good friends. I ask you, our friend, to help your friend to get on his feet again. I am quite sure that Korea will not remain for ever as she has been for fifteen years. We admit that our old Government was bad; we admit we were at fault. But you know better than anybody else how long it took your people to come where they are now, enjoying the rights, liberties and blessings of a free people. It took you many hundred years.

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"I thank you all for your genuine sympathy for my country."

Major Vasey, O. B. E., proposed a vote of thanks to the chairman and said he had great pleasure in doing so. Mr. E. K. Whang seconded.

The vote of thanks was carried and the chairman briefly replied.

Letters of apology and regret were received from the following:

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which Germany capitulated and a cessation of hostilities was effected.

Third. That in the meantime, while some such arrangements as above indicated are being made for the purpose of getting the United States back on a PEACE BASIS and insuring resumption of unhampered commercial relations with ALL THE WORLD at the earliest possible date, you should—as President of the United States and in accordance with the established international policy of this Republic as declared by Congress and approved by the President in August, 1916—issue a call and invitation for an INTERNATIONAL CONFERENCE to be held at Washington, in the District of Columbia, U. S. A., at an early date; said Conference to be charged with the duty of formulating a just code of INTERNATIONAL LAW, which shall include a fair and practicable plan for the establishment and maintenance of an impartial International Board of Arbitration or Conference and Conciliation and a High Court of International LAW and JUSTICE to which proposed international readjustments and questions in dispute between nations, or between nations and subject or oppressed peoples, which cannot be amicably settled by direct negotiation between the parties concerned and which threaten to disturb international peace or the good understanding between nations upon which world peace and security depends, shall be referred for arbitration or adjudication without resort to war and in accordance with the principles and provisions of the Code of International Law, which shall be submitted by the Conference to the respective governments of the nations participating therein for formal approval and ratification.

A world-wide organization or association of free nations! Or in other words a real WORLD PEACE INSURANCE ASSOCIATION which will actually have a tendency to insure permanent world peace, gradual and eventual DISARMAMENT and the establishment of proper International Tribunals—functioning in accordance with well defined and universally recognized principles of International Law—open and accessible at all times and of RIGHT to all nations and to the duly appointed legal counsel or representatives of the majority of the people of any land or nation which is held in subjection or under the political domination of any other nation or foreign Government, and to which aggrieved and subject nations or oppressed PEOPLES of the world can, with HOPE and CONFIDENCE, appeal for JUSTICE and proper redress of their grievances!

THAT prospect and program OUGHT to be PLEASING to ALL people of humane tendencies, and ESPECIALLY all those who do honestly believe—as I do—in political independence and self-government for all nations and peoples quali-

fied and entitled to exercise the right of self-determination and to join with other civilized nations in establishing and maintaining a universal reign of LAW, based upon the consent of the governed.

For myself and other executive officers and members of the Advisory Council of the American Agricultural Association, I do here and now pledge to you, to the Republican Party and the Congress of the United States, our loyal, active, continuous and earnest support in any and every effort made to inaugurate and carry out such a program in compliance with the mandate of the American PEOPLE as evidenced by the ballots cast on November 2nd, 1920; and I do firmly believe that practically all people of liberal and humane tendencies, not only here in the United States, but throughout the WORLD—ignoring or forgetting all personal or partisan prejudices and former political affiliations—will do likewise.

With renewed assurances of our high regard and deep respect, I am,

Sincerely yours,

G. W. STEARN,
Executive Secretary of the American
Agricultural Association.

HERSMAN PREVENTED SERIOUS TROUBLE IN KOREA IS BELIEF

(From Japan Advertiser)

The Japan Advertiser is in receipt of the following report on the visit of the American Congressional party to Seoul, August 24th and 25th. The report was written and signed by three well-known foreign residents of Seoul, all of whom witnessed the events described in it. Conditions in Korea do not warrant the publication of the names of the men who wrote this report, but they are vouched for by the Advertiser's Peking correspondent as conservative and dependable.

SEOUL (By Mail).—The visit of the American Congressional party to Seoul was marred by two incidents. The first was the shutting out of the Koreans from extending a spontaneous welcome, and the second the unpleasant incidents following a speech delivered by Congressman Hugh S. Hersman at the Korean Y. M. C. A.

For weeks the people had been looking forward to the visit as an epoch making event, and a committee of representative Koreans had been hard at work arranging a reception apart from the official program, which would be distinctively Korean. The people generally thought they would have the pleasure of seeing the distinguished visitors as they went from the railroad station to the Chosen Hotel. But the hopes of both committee and people were dashed to the ground.

CROWD GATHERS

On the day the party were to arrive (August 24th) little groups began to gather in the vicinity of the Nandaimen (South Gate) station as early as 1 o'clock in the afternoon, and by 7 in the evening several thousands were in the station place and the broad streets leading thereto. An incident occurred just before the arrival of

which Germany capitulated and a cessation of hostilities was effected.

Third. That in the meantime, while some such arrangements as above indicated are being made for the purpose of getting the United States back on a PEACE BASIS and insuring resumption of unhampered commercial relations with ALL THE WORLD at the earliest possible date, you should—as President of the United States and in accordance with the established international policy of this Republic as declared by Congress and approved by the President in August, 1916—issue a call and invitation for an INTERNATIONAL CONFERENCE to be held at Washington, in the District of Columbia, U. S. A., at an early date; said Conference to be charged with the duty of formulating a just code of INTERNATIONAL LAW, which shall include a fair and practicable plan for the establishment and maintenance of an impartial International Board of Arbitration or Conference and Conciliation and a High Court of International LAW and JUSTICE to which proposed international readjustments and questions in dispute between nations, or between nations and subject or oppressed peoples, which cannot be amicably settled by direct negotiation between the parties concerned and which threaten to disturb international peace or the good understanding between nations upon which world peace and security depends, shall be referred for arbitration or adjudication without resort to war and in accordance with the principles and provisions of the Code of International Law, which shall be submitted by the Conference to the respective governments of the nations participating therein for formal approval and ratification.

A world-wide organization or association of free nations! Or in other words a real WORLD PEACE INSURANCE ASSOCIATION which will actually have a tendency to insure permanent world peace, gradual and eventual DISARMAMENT and the establishment of proper International Tribunals—functioning in accordance with well defined and universally recognized principles of International Law—open and accessible at all times and of RIGHT to all nations and to the duly appointed legal counsel or representatives of the majority of the people of any land or nation which is held in subjection or under the political domination of any other nation or foreign Government, and to which aggrieved and subject nations or oppressed PEOPLES of the world can, with HOPE and CONFIDENCE, appeal for JUSTICE and proper redress of their grievances!

THAT prospect and program OUGHT to be PLEASING to ALL people of humane tendencies, and ESPECIALLY all those who do honestly believe—as I do—in political independence and self-government for all nations and peoples quali-

fied and entitled to exercise the right of self-determination and to join with other civilized nations in establishing and maintaining a universal reign of LAW, based upon the consent of the governed.

For myself and other executive officers and members of the Advisory Council of the American Agricultural Association, I do here and now pledge to you, to the Republican Party and the Congress of the United States, our loyal, active, continuous and earnest support in any and every effort made to inaugurate and carry out such a program in compliance with the mandate of the American PEOPLE as evidenced by the ballots cast on November 2nd, 1920; and I do firmly believe that practically all people of liberal and humane tendencies, not only here in the United States, but throughout the WORLD—ignoring or forgetting all personal or partisan prejudices and former political affiliations—will do likewise.

With renewed assurances of our high regard and deep respect, I am,

Sincerely yours,

G. W. STEARN,
Executive Secretary of the American
Agricultural Association.

HERSMAN PREVENTED SERIOUS TROUBLE IN KOREA IS BELIEF

(From Japan Advertiser)

The Japan Advertiser is in receipt of the following report on the visit of the American Congressional party to Seoul, August 24th and 25th. The report was written and signed by three well-known foreign residents of Seoul, all of whom witnessed the events described in it. Conditions in Korea do not warrant the publication of the names of the men who wrote this report, but they are vouched for by the Advertiser's Peking correspondent as conservative and dependable.

SEOUL (By Mail).—The visit of the American Congressional party to Seoul was marred by two incidents. The first was the shutting out of the Koreans from extending a spontaneous welcome, and the second the unpleasant incidents following a speech delivered by Congressman Hugh S. Hersman at the Korean Y. M. C. A.

For weeks the people had been looking forward to the visit as an epoch making event, and a committee of representative Koreans had been hard at work arranging a reception apart from the official program, which would be distinctively Korean. The people generally thought they would have the pleasure of seeing the distinguished visitors as they went from the railroad station to the Chosen Hotel. But the hopes of both committee and people were dashed to the ground.

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Referring to this aspect of the matter, the Seoul Press stated that as the crowd estimated at 10,000 gathered in the vicinity of the Y. M. C. A. during the morning, and that the police had dispersed it. If this be true, it would appear that the force must have lost its morale, for it is strange that it could disperse a crowd of that magnitude and still be unable to afford protection to some fifty foreigners. There are doubts expressed as to the accuracy of this claim, however, for the foreigners whose place of business is around the Y. M. C. A. saw no crowd gather, and when the writer and other foreigners arrived at the Y. M. C. A. about 3.30 P. M. there were only twenty or thirty people around the doors, the main crowd being inside the building. A few people were on duty, but the writer saw no lines of police extending down the road as on the evening of the arrival and departure of the Congressional party.

There had been no time for the committee to notify all the invited guests that the reception had been called off, and a large number gathered, including several foreigners, at the hour set for the reception, only to be told there was "nothing doing." The foreigners waited outside a few moments pondering their next move. Just then a Congressman appeared and entered the building. He was immediately followed by the small group of Koreans outside the building and these, together with the crowd already in the building, numbering perhaps 500, went to the assembly hall. Among the audience were most of the leading forward-looking Koreans in the capitol and a few from outside points. The Congressman was the Honorable Hugh S. Hersman, of California, and seeing the crowd of disappointed people he was quite willing to speak a few words to them when invited to do so. Ex-Baron Yun Tchi Ho, President of the Association, Korea's "Grand Old Man," Yi Sang Chai, Mr. George A. Gregg, industrial secretary, and the Congressman mounted the platform and the crowd seated itself in an orderly way. Mr. Yun briefly introduced Mr. Hersman. When the latter rose to speak he received an ovation, the audience rising to its feet and cheering.

Mr. Hersman opened by saying that he did not feel he would be doing himself justice if on this trip he failed to meet some Koreans as well as Chinese and Japanese, and he expressed his pleasure at meeting the audience before him in an unofficial way. He wished it understood that he was the guest of the Japanese authorities and he would not say anything to embarrass his hosts. The mountains of Korea reminded him of those of his home State, California. He would always appreciate the privilege he now had of looking into the faces of his present auditors, and he would tell his people in California of this meeting. He closed by expressing the hope that the Y. M. C. A. would have success in its beneficent work in Korea. As will be noted the address was only one of formal greeting, but the fact that one member of the Congressional party had actually come to talk to them meant everything to the Koreans.

FOREIGNERS PUT OUT

Mr. Yi Sung Chai made a brief speech of thanks, which seemed to please the audience, judging by the rounds of applause. As he was speaking, the district captain of police appeared with numerous squads, and accompanied by a couple of his men the captain made his way up the aisle toward the platform. When about half way there, Mr. Yi concluded his speech and Mr. Hersman shook hands with Mr. Yun and Mr. Yi and came down the platform steps just in time to meet the captain. The Congressman and Mr. Yun and Mr. Yi were requested to leave the hall and were ushered out, and the captain mounted the platform and told the audience in Japanese that no one was to leave his seat. The chief then made his way to the rear where the writer and two young Americans on the way to reinforce the Princeton contingent in Peking were standing, and told the writer in

Japanese that he was to leave. Upon asking the reason, the reply came back that the police "had a matter to settle with the Koreans," and that the foreigners were not to stay. After a little more parley we three left the hall, the writer being assisted gently by the captain's hand on his shoulder until the door was reached.

In the main lobby of the building Congressman Hersman, Mr. Yun, Mr. Yi, Mr. Gregg, Dr. Ludlow and Dr. Stites, of the Severance Hospital, and the group just ejected were gathered, and on the request of Mr. Gregg the Congressman began to detail to the police captain, who had come over to the group, the circumstances under which he had visited the building. At first the captain insisted that he had no concern about that, but was plainly anxious to "settle a matter with the Koreans."

HERSMAN REMAINS

Just then Mr. Gregg spied one of the policemen standing near him kick a Korean (a graduate of an American University and one of the editorial staff of a Korean paper). Mr. Gregg heatedly demanded of the captain whether that was the way he allowed his men to treat the Koreans, and turning to the Congressman Mr. Gregg inquired if he had seen the incident. Mr. Hersman answered "I did." Mr. Hersman then tried to resume his explanation, but the captain was still impatient to get to his business with the Koreans. Mr. Hersman thereupon declared that he would not leave the building until the last boy was out of the hall.

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As the audience was leaving the building an incident occurred which illustrates the sportsmanship of the police. One of the last to leave the building was a young man who it is alleged, was kicked in the stomach. He was being carried out on the back of a comrade. As soon as he reached the street he was arrested. When the police first approached to enter the Y. M. C. A. some spectators ran to avoid them. The police gave chase and caught two, and in front of the premises of the British and Foreign Bible Society beat them unmercifully. Seven police attacked one unresisting boy, one of them kicking him in the face as he lay on the ground. When an eye-witness, Mr. Thomas Hobbs, of the Bible Society, remonstrated with the police for their brutality, they insisted that he and Mrs. Hobbs should leave the steps of the Bible House and go in and shut the door. Upon his refusal, the police forcibly pushed him in and closed the door themselves.

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This account shows how the Japanese authorities demonstrated to the Congressional party the workings of the administration policy.

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We earnestly solicit your financial support. If you so desire, we shall be glad to call upon you personally and further explain the plans.

You will be interested, we are sure, in participating in this notable and unique educational enterprise which has proved its worth by surmounting many obstacles, and which now looks to you for aid. Please do not fail us, as the success of the building project depends upon the far-sighted generosity of just such public-spirited persons as yourself.

Respectfully yours,

CHAN HO MIN,

Principal, Korean Christian Institute.

Directors: John P. Erdman, William D. Westervelt, Janet B. MacCaughy, E. B. Waterhouse.

THE KOREAN CHRISTIAN INSTITUTE

History: The work started as Korean Girls' Dormitory in summer, 1913. It became Korean Girls' Seminary in 1915. The seminary was incorporated in 1916 with a Board of Directors, and the name was changed into The Korean Christian Institute with boys admitted to the classes.

Purpose: The purpose of the school as expressed in the charter—to give Christian education to Korean girls and boys; to care for those Korean girls who are in need of a home; to help them become better home-makers; to train them for Christian leadership among their own people.

Buildings: The school bought a piece of land (3½ acres) in Puunui, near the Oahu Country Club, in 1915, and built two small houses on it to be used as a school and a dormitory. Owing to the lack of ground for expansion, it was decided to move the school to Kaimuki. The institute bought a building site (9½ acres) on the Leahi Farm Tract, near the Honolulu Military Academy, to be used as its permanent location in the future.

Present Plans: Arrangements have been made to sell the Puunui property to a number of Koreans for \$10,000 cash. A mortgage of \$3,000 on the said property will be paid out of this sum, and the rest will be applied to the building fund.

The building site on the Leahi Farm Tract should be divided into three parts with high fences between them. Dormitories will be built on the end lots, and a school house on the middle one.

Present Needs: The Korean Christian Institute needs at present: A dormitory for about 60 boys; a girls' dormitory for about 100 girls and teachers; a school house.

It has been suggested that the Girls' dormitory be erected on the Wilhelmina side and the boys' dormitory on the Diamondhead side, and the school house on the middle lot of the building site on the Leahi Farm Tract.

ESTIMATE

Girls' dormitory	\$37,160
Boys' dormitory	27,705
School house	4,950
Furniture	15,000
Total	\$84,815

Towards this sum Koreans will contribute \$34,815, having about \$7,000 already realized from the sale of the Puunui land. We appeal to the community for \$50,000.

There is one more appeal which comes from Korea direct. Three young American ladies, who are connected with the Methodist and Presbyterian Missions in Korea, have opened an Evangelical Social Centre in Seoul, capital of Korea. Their purpose is to have an institution similar to the Y. W. C. A. in this country, where the Korean women will have an opportunity to learn not only the Bible, but domestic science, hygiene, physical culture, care of babies, and various other useful arts. This institution has been started on a small scale, but so many Korean women are seeking admission that the present quarters are not adequate to accommodate the ever-increasing applicants.

One of the young ladies in charge of the institution writes that the institution must have at least \$100,000 to properly take care of the present needs of the women. She would like to have an organ, a piano and a victrola. Further, she would be glad to receive all kinds of magazines, books, and other literature that will give these women opportunities to read and learn. We believe this kind of work is really most important as it educates the women of the nation to establish decent homes and they will raise their children in a proper manner. The children are really the future foundation of a nation.

Those who are in a position to give they cannot give to any cause which is more deserving than those we have mentioned in this appeal. We will be very glad to receive any donation toward all or any of these institutions and we will transmit to the proper authorities in these institutions. The donors will receive direct acknowledgement from them.

PHILADELPHIA LEAUE OF FRIENDS OF KOREA

The Philadelphia League of Friends of Korea held its monthly meeting on December 2nd, at its headquarters in the Weightman Building. Rev. Maurice Samson, of Philadelphia, who has just returned from his trip to the Orient as a delegate to the World's Sunday School Convention, addressed the meeting on his observations and experiences in Korea. Judging from his remarks, his Christian American blood seemed to have been subjected to a high degree of temperature during his brief period of sojourn in Korea by the arrogance of the Japanese officials towards the Americans and the cruel injustice with which they treated the Korean people. Dr. Samson was elected a member of the Executive Committee of the League. At the same meeting Mr. Thomas L. Hodge was elected Acting Secretary for the Philadelphia Friends of Korea.

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river bank and the son was taken for a thorough searching and cross-questioning. After some time they took him to the river and tried to make him confess that he was a member of the Young Men's Association of Korea, but denying this they tried to force him to tell the names of others who belonged. They tortured him by holding his head under the water until he was almost suffocated—and again and again as each time he was freed he would struggle for breath. He arrived to tell the tale!

Perhaps Dr. ——'s tale has reached you. His young assistant was arrested together with several others in —— for "reading an Independent newspaper." About 4 the next morning doctor was called down to resuscitate Dr. ——. They had about drowned him out of water. They had poured water down his nostrils again and again, together with the accustomed beatings. When he did not respond to the usual prison restoratives, the villain in charge was worried (he probably was not such a bad villain) and sent for Dr. ——. He is recovering. The said villain received a good scolding, but being a Japanese he would not lose his job. Dr. —— learned that it as entirely against the wishes of the prison master that he was called.

N—— has been transferred to ——. It is a good thing they keep him moving. I feel sorry for the college boys, about fifteen in all, who are up there in his grip. A bomb was put off (so the police say), but there was no sound, and when the inquisitive Americans went next day to see it, all they saw was a little break in the stairway inside.

Beating has been done away with as a punishment, but they add to the preliminary examinations. I saw a member of the Central Church who had been beaten four or five days previously. The Koreans are not telling on each other. They are much bolder, and they certainly have Mr. Japanese on the run. This man had had the usual irons applied to tie the arms back and they were in a terrible condition. The flesh was torn where the irons had bound him. He was accused of having harbored a woman political refugee. —— of Central was taken at the same time. She is middle-aged, quite stout and heavily built. She was beaten twice for the same offense, perhaps not handled quite so rough as the man, but during one examination, perhaps more, she was stripped of every garment. Both of these people were in my room the day after their release.

JAPAN THINKS SHE OWNS THE KOREANS—who will disillusion her mind of that? The reason why I am writing this to you is because the prevailing sentiment is that the persecutions seem to be more particularly on account of the faith of the Christians.

The Japanese are getting desperate, that is true. Some shooting has been done. We believe that some of the dynamite laid under the steps of places and "discovered in time by the police" is put there by themselves.

The Koreans all know that the Japanese are scared. A man was being searched, he casually put his hand to the back of his belt and pulled out a rather queer looking long thin thing. Suddedly he faced the policeman, who, frightened, fell back a pace, throwing up his hands. I heard another similar case down at —— class. Can't you hear the Koreans laugh as they hear about it?

K—— will probably be in the U. S. A. soon. The avenues of escape are just about all closed up, but they are moving still, though very slowly. It is one large prison for them.

It was funny about the Congressmen. The very wise Japanese made a bigger time over the American Congressmen by their secrecy than otherwise. I went to the country that day and took some extra Bartlett pears to treat them—but lol—empty cars. They were met later, however. One member wished to drop out, but he was discovered in time and hustled back on the train. Word

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My best wishes for a very beneficial furlough.

Most sincerely,

Oct. 30th, 1920

A. B. C.

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Some statesmen assert that the recognition of the Russian Soviet Government will be worse than "shaking hands with murder." They may be right in their view, but the same statesmen are eager to shake hands with Japan whose record of murder, cruelty and barbarism in Korea surpasses that of Bolsheviks. Why do they make this discrimination?

Some Japanese military officers in Manchuria ordered their men not to spare the Korean Christians in Northern Manchuria. Hundreds of Koreans have been massacred in and about Hunchun, and practically all the Christian churches and schools built up by the Koreans in their territory have been either entirely destroyed or are in the process of demolition. There are so few Europeans or Americans residing in that district that authentic reports are almost impossible to obtain. But through the missionaries in Mukden and Antung some startling dispatches have reached this country. The Christian people of the world refrained from making a protest against the same sort of atrocities practiced by the Japanese in Korea on the ground that it was Japan's domestic affair. Now Japan carries on this systematic persecution of Korean Christians outside of the boundary lines of Korea, yet the world looks on with the same indifference. I wonder whether the world has lost altogether the spirit of humanity and Christian sympathy? If it has, may God help the world!

river bank and the son was taken for a thorough searching and cross-questioning. After some time they took him to the river and tried to make him confess that he was a member of the Young Men's Association of Korea, but denying this they tried to force him to tell the names of others who belonged. They tortured him by holding his head under the water until he was almost suffocated—and again and again as each time he was freed he would struggle for breath. He arrived to tell the tale!

Perhaps Dr. ——'s tale has reached you. His young assistant was arrested together with several others in —— for "reading an Independent newspaper." About 4 the next morning doctor was called down to resuscitate Dr. ——. They had about drowned him out of water. They had poured water down his nostrils again and again, together with the accustomed beatings. When he did not respond to the usual prison restoratives, the villain in charge was worried (he probably was not such a bad villain) and sent for Dr. ——. He is recovering. The said villain received a good scolding, but being a Japanese he would not lose his job. Dr. —— learned that it as entirely against the wishes of the prison master that he was called.

N—— has been transferred to ——. It is a good thing they keep him moving. I feel sorry for the college boys, about fifteen in all, who are up there in his grip. A bomb was put off (so the police say), but there was no sound, and when the inquisitive Americans went next day to see it, all they saw was a little break in the stairway inside.

Beating has been done away with as a punishment, but they add to the preliminary examinations. I saw a member of the Central Church who had been beaten four or five days previously. The Koreans are not telling on each other. They are much bolder, and they certainly have Mr. Japanese on the run. This man had had the usual irons applied to tie the arms back and they were in a terrible condition. The flesh was torn where the irons had bound him. He was accused of having harbored a woman political refugee. —— of Central was taken at the same time. She is middle-aged, quite stout and heavily built. She was beaten twice for the same offense, perhaps not handled quite so rough as the man, but during one examination, perhaps more, she was stripped of every garment. Both of these people were in my room the day after their release.

JAPAN THINKS SHE OWNS THE KOREANS—who will disillusion her mind of that? The reason why I am writing this to you is because the prevailing sentiment is that the persecutions seem to be more particularly on account of the faith of the Christians.

The Japanese are getting desperate, that is true. Some shooting has been done. We believe that some of the dynamite laid under the steps of places and "discovered in time by the police" is put there by themselves.

The Koreans all know that the Japanese are scared. A man was being searched, he casually put his hand to the back of his belt and pulled out a rather queer looking long thin thing. Suddedly he faced the policeman, who, frightened, fell back a pace, throwing up his hands. I heard another similar case down at —— class. Can't you hear the Koreans laugh as they hear about it?

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Some Reasons Why You Should Join The League of the Friends of Korea

1st. The membership in this League means that you are a red-blooded American, who believes in a square deal between individuals as well as between nations; your sympathy is with the oppressed, and your aim is to uphold justice and liberty in all lands.

2nd. The aim of this organization is to educate our people in the Oriental questions which are the important problems of the day. Your membership will help this educational movement which is badly needed in our country.

3rd. Even if you cannot take an active part in the solution of the Far Eastern problem, your interest in this organization will help those who are trying to solve them in the spirit of fairness, justice and permanent peace of the world.

4th. There are over four hundred of our people who are working in the Korean mission field which has proved to be the most wonderful center for christianization of the Far East. Your identification with this League means encouragement for our missionaries in their work and comfort to those suffering Korean Christians for they will feel that they have a friend in YOU.

5th. By payment of \$3.00 or over per year, you will become an active member and you will receive a monthly magazine—KOREA REVIEW, which will keep you informed of what is going on in the Far East, and which will tell you many things that you do not know now. Therefore, the membership is worth a great deal more than the amount of the dues, even from the standpoint of monetary value.

6th. There are nearly twenty local Leagues of Friends of Korea in America with a total membership of over 10,000 Americans of the best type. You are welcome to join any of these organizations. Perhaps you will find one among the list you wish to join. Write to the President of the local league today and make application for membership, or write to our Philadelphia League of Friends of Korea, 825 Weightman Building, Philadelphia.

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ALLIANCE, OHIO	Dr. T. J. Bryson
ANN ARBOR, MICH.	Dr. W. C. Rufus
BOSTON, MASS.	Dr. L. H. Murlin
CHICAGO, ILL.	Senator J. J. Barbour
COLUMBUS, OHIO	Dr. Wm Houston
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FOSTORIA, OHIO	Dr. F. A. Wilher
KANSAS CITY, MO.	Dr. Grant A. Robbins
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SHOW YOUR AMERICAN SPIRIT BY JOINING
THE LEAGUE OF THE FRIENDS OF KOREA

F A McKenzie
Korea's Fight for Freedom
(N.Y. 1926)

THE REIGN OF TERROR IN PYENG-YANG 279

closed. At midnight, the police had summoned Dr. Moffett to their office and told him that no services could be allowed. Early in the morning, the leaders of the Saturday meetings were arrested, and were now in jail. "Be not afraid!"

At nine o'clock on Monday morning a company of Japanese soldiers was drilling on the campus. A number of students from the college and academy were on the top of a bank, looking on at the drill. Suddenly the soldiers, in obedience to a word of command, rushed at the students. The latter took to their heels and fled, save two or three who stood their ground. The students who had escaped cheered; and one of the men who stood his ground called "Mansei." The soldiers struck him with the butts and barrels of their rifles. Then one poked him with his rifle in his face. He was bleeding badly. Two soldiers led him off, a prisoner. The rest were dispersed with kicks and blows.

Now the Japanese started their innings. One man in plain clothes confronted a Korean who was walking quietly, slapped his face and knocked him down. A soldier joined in the sport, and after many blows with the rifle and kicks, they rolled him down an embankment into a ditch. They then ran down, pulled him out of the ditch, kicked him some more, and hauled him off to prison.

The streets were full of people now, and parties of troops were going about everywhere dispersing them. The crowds formed, shouting "Mansei"; the soldiers chased them, beating up all they could catch. There were rumours that most of the Ko-

rean policemen had deserted; they had joined the crowds; the Japanese were searching for them and arresting them; and, men whispered, they would be executed. By midday, every one had enough trouble, and the city quieted down for the rest of the day. It was not safe to go abroad now. The soldiers were beating up every one they could find, particularly women.

By Tuesday the city was full of tales of the doings of the soldiers; having tasted blood, the troops were warming to their work. "The soldiers have been chasing people to-day like they were hunters after wild beasts," wrote one foreign spectator. "Outrages have been very numerous." Still, despite the troops, the people held two or three patriotic meetings.

Let me tell the tale of Tuesday and Wednesday from two statements made by Dr. Moffett. These statements were made at the time to the officials in Pyeng-yang and in Seoul:

"On Tuesday, March 4th, I, in company with Mr. Yamada, Inspector of Schools, went into the midst of the crowds of Koreans on the college grounds, and thence went through the streets to the city.

"We saw thousands of Koreans on the streets, the shops all closed, and Japanese soldiers here and there. . . .

"As we came back and near a police station, soldiers made a dash at some fifteen or more people in the middle of the street, and three of the soldiers dashed at some five or six men standing quietly at

the side, under the eaves of the shops, hitting them with their guns. One tall young man in a very clean white coat dodged the thrust of the gun coming about five feet under the eaves when an officer thrust his sword into his back, just under the shoulder blades. The man was not more than ten feet from us in front. . . .

"Mr. Yamada was most indignant and said, 'I shall tell Governor Kudo just what I have seen and tell him in detail.'

"I asked him if he had noticed that the man was quietly standing at the side of the road, and had given no occasion for attack. He said, 'Yes.'

"Just after that we saw thirty-four young girls and women marched along by some six or eight policemen and soldiers, the girls ahead not being more than twelve or thirteen years of age.

"Just outside the West Gate Mr. Yamada and I separated and I went towards home. As I arrived near my own compound, I saw a number of soldiers rush into the gate of the Theological Seminary professor's cottage, and saw them grab out a man, beat and kick him and lead him off. Others began clubbing a youth behind the gate and then led him out, tied him tightly and beat and kicked him.

"Then there came out three others, two youths and one man, dragged by soldiers, and then tied with rope, their hands tied behind them.

"Thinking one was my secretary, who lived in the gate house, where the men had been beaten, I moved to the junction of the road to make sure, but I recognized none of the four. When they came to

the junction of the road and some of the soldiers were within ten or twelve feet of me, they all stopped, tied the ropes tighter, and then with four men tied and helpless, these twenty or more soldiers, in charge of an officer, struck the men with their fists in the face and back, hit them on the head and face with a piece of board, kicked them on the legs and back, doing these things repeatedly. The officer in a rage raised his sword over his head as he stood before a boy, and both I and the boy thought that he was to be cleft in two. The cry of terror and anguish he raised was most piercing. Then, kicking and beating these men, they led them off.

"The above I saw myself and testify to the truthfulness of my statements. In all my contact with the Koreans these five days, and in all my observation of the crowds inside and outside the city, I have witnessed no act of violence on the part of any Korean.

"The Theological Seminary was due to open on March 5th. Five students from South Korea arrived and went into their dormitory on the afternoon of the 4th. They had taken no part in the demonstrations. Later in the afternoon the soldiers, searching after some people who had run away from them, burst into the seminary. They broke open the door of the dormitory, pulled the five theologues out and hauled them off to the police station. There, despite their protests, they were tied by their arms and legs to large wooden crosses, face downwards, and beaten on the naked

buttocks, twenty-nine tremendous blows from a hard cane, each. Then they were dismissed.

"That same night firemen were let loose on the village where many of the students lived and boarded. They dragged out the young men and beat them. The opening of the seminary had to be postponed.

"The Japanese were eager to find grounds for convicting the missionaries of participation in the movement. One question was pressed on every prisoner, usually by beating and burning, 'Who instigated you? Was it the foreigners?'"

Dr. Moffett was a special object of Japanese hatred. The *Osaka Asahi* printed a bitter attack on him on March 17th. This is the more notable because the *Asahi* is a noted organ of Japanese Liberalism.

THE EVIL VILLAGE OUTSIDE THE WEST GATE
IN PYENG-YANG

A Clever Crowd

"Outside the West Gate in Pyeng-yang there are some brick houses and some built after the Korean style, some high and some low. These are the homes of the foreigners. There are about a hundred of them in all, and they are Christian missionaries. In the balmy spring, strains of music can be heard from there. Outwardly they manifest love and mercy, but if their minds are fully investigated, they will be found to be filled with intrigue and greed. They pretend to be here for preaching, but they are secretly stirring up political disturbances, and foolishly keep passing on the vain talk of the Koreans, and thereby help to foster trouble. These are really the homes of devils.

"The head of the crowd is Moffett. The Christians of the place obey him as they would Jesus Himself. In the 29th year of Meiji freedom was given to any one to believe in any religion he wished, and at that time Moffett came to teach the Christian religion. He has been in Pyeng-yang for thirty years, and has brought up a great deal of land. He is really the founder of the foreign community. In this community, because of his efforts there have been established schools from the primary grade to a college and a hospital. While they are educating the Korean children and healing their diseases on the one hand, on the other there is concealed a clever shadow, and even the Koreans themselves talk of this.

"This is the centre of the present uprising. It is not in Seoul but in Pyeng-yang.

"It is impossible to know whether these statements are true or false, but we feel certain that it is in Pyeng-yang, in the Church schools,—in a certain college and a certain girls' school—in the compound of these foreigners. Really this foreign community is very vile."¹

A veritable reign of terror was instituted. There were wholesale arrests and the treatment of many of the people in prison was in keeping with the methods employed by the Japanese on the Conspiracy Trial victims. The case of a little shoe boy aroused special indignation. The Japanese thought that he knew something about the organization of the demonstration—why they thought so, only those who can fathom the Japanese mind would venture to say—so they beat and burned him almost to death to make him confess. A lady missionary examined his body afterwards. There were four scars, five inches long, where the flesh

¹Osaka *Asahi*, quoted in the Peking and Tientsin *Times*, March 28, 1919.